



KAILAS MAHARAHASYAM



Ram Shastri



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PREFACE

Quintessential Kailas

Meru Kailas is the sacred place of the Rudra of the Vedas, the Brahma. It was in the land of Vedic Rudra Shiv that Param Buddha, Tao, Shinto and the first Teerthankar Adinath were revealed. That is how right from the Vedic age, the holy Kailas has been the centre of the Vedic religion Bhagwat Sanatan Dharma, Buddhist Dharma, Shinto religion, Bon Dharma, Pon Dharma and Jain Dharma etc.

It was in Shivlok Kailas that the anger of Dhoorjati Avinashi Sadashiv led to the slaying of Kamdev Madan. It was here that the reasons for the downfall of Shrinarsinh, the most furious—Raudratam, Mahasanharak Mahamahakal, Mahamahvidhvansak—form of the incarnation Shri Vir Sharbhsaluv Pakshiraj Akashbhairav Shriharivishnu came to the fore. Of the three towns of Asurraj Banasur, one was destroyed by the arrow of Samsadashiv and another pushed towards Kailas. Daityaraj Bhashmasur was also ground to dust by Mohani Mohan. Mahapndit Dashkandhar Dashanan Lankeshwar Ravana scored victory over all the three Lokas by pleasing the Odhardani Shambhu with thousands of years of his hard Tapashcharya and Tandav Stotra. Shri Lankeshwar received training from Sadashiv in Divya Astra-Shastra in Kailas.

Shriadihanmut is lost in Bhakti. Ancient texts describe Shriadiram, Yogiraj Krishna, Shri Surya Dev etc as faces of Shiv. These texts have captivating description of Meruprasad. These texts have also revealed that the Damru of Mahadev created Matrikayon. It may be recalled that Mahayogishwar imparted the most secret knowledge to Mahadevi about the divine power of Akshar, Devta, Varna, colour and physical impact. The navel of Mahakal Shiv made the rejuvenation of Mahadevi Shrividya Rajrajeshwari possible.

Shrivaagish Shiv is Adidev and lives in Yogmudra on the axis of the earth, Meru Sumeru Kailas. Gods and goddesses,

Arhat, Yaksha, Gandharva, Siddh, Rishi, Muni, Yogetc from all the Loks are deeply engrossed in Tapashcharya near Kailas and the holy Manas Sarovar. Both Kailas and Manas have their own Tantrik Paksh. The Tantra Mantra Shastras ask for staying in the heart of Meru which is to say that Meru Sagun Sakar comes out of Sakam Brahma and takes the shape of Parbrahma. Adhyatam has the Anubhavgamya aspect of Sadhana. A symbolic indication of this has been given by Shrimad Adishankaracharya in the Sumeru mutt in the Kailas region.

To understand the mystery of Kailas, the first step is a deep study of the Matrikayon and its knowledge, understanding the divine power of Akshar Brahma and the secret Brahnavidya of Adhyatam. The basic need is to understand the divine power, the physical and spiritual impact etc, the Sfet vibrations, sound, Anuranan etc from the recitation of the words Kailas Manas, Shiv, Sharabh, Ram, Hanumat etc. To return to the feel of Adhyatam Swa is like space travel.

It should be understood that Vedic Dev Rudra is Shasta. Veda is the Shrishti Vigyan and Manav Dharma. Rudra, the Shivlok Kailas resident, sets the limits and does not hesitate to punish Brahma, Prajapati Dakshraj, Kamdev, Kaal and Manas Putras etc when they break it. The Niyanta-Shasta Kailasvasi Vedic Rudra by Yakshraj Pushpdant is instantly pleased by the Stuti of the Shrishivmohan Stotra (Nirakar Nirgun Nishkam Brahma) and the Tandav Stotra of Shri Lanekeshwar.

Shrihari Vishnu acquired the Sudarshan Chakra with the blessing of Sadashiv although Shri Vishnu had the temerity to aim Sudrashan at Mahadev when the Yagya of Dakshraj Prajapati was disturbed. As a result he was turned into stone. The Mahasarpas (snakes) are believed to live in the Manas in Kailas and in its middle is the divine Kalpavriksha. The falling fruit from the divine tree creates the Jamb sound which was the reason behind the name Jambodweep. There is a mystery about the presence of five-coloured sand, yellow sand, Kailas-like small stone, golden Abhavan Saligram, white ash, Ardhratna, stones etc in Manas Sarovar.

Scientists of the world wonder how there are unusual electro-magnetic current flows, more than ordinary atomic radiation and Tejokiran etc. in Shivlok Kailas.

In the Naveentam Himalaya area how is Kailas of Shivpuri area made of more than five crore year old purple granite. How with the mere thought of Shri Brahma 10 feet slabs of snow inexplicably toss up high in the sky in the 50 degree below freezing temperature at Manas Sarovar? How is the holy water of Manas Sarovar freezing cold at some places and boiling hot at another? Why are the swans of Manas vegetarians? Why don't the residents of Kailas fish in Manas Sarovar-Shri Lankeshwar Lake? Kailas follows the Vedic tradition by cremating the dead and following the KapalKriya. Once in 12 years the Talo fair remembers the Mahakumbh. The fasting for Shri Avilokeshwar, Stuti, Kirtan and Satsang on the full moon day in the area is like the Satyanarayan Katha fasting on the full moon day in India. Placing the Beejakshars at the altar for the Havan is also a practice in Kailas. The Mantras of the Tantrik Sadhana of the Sadhaks of the Vajyan follows the ancient texts. As in the Shriyantras of India, the triangular Tantra decorates the mutts and temples in the Kailas area. The temples have the sacred flags and eternal flames. There are daily recitals of Kailas Purana in the mutts and temples of Kailas-Manas.

There are grand statues of Shrivishnu (Avlokiteshwar), Shribrahma (Manjushri) and Shrisadashiv (Vajrapani) in the mutts and temples of the pilgrim centre. The picture of Devata Shri Dharmapal in the mutts-temples is a copy of Shriaghoreshwar of Shriswachandbhairav Tantra. The water in the Gauri Kund of Jagat Janani Shaktiswaroopa Mata Bhagwati Gauri Parvati near Kailas has miraculous qualities. The Ashtpad Mahaparvat of the first Jain Teerthankar Adinath Bhagwan is south of Kailas.

As in Kailas, the darshan of Yamdwar before entering Shivlok Kailas intensifies the feeling of devotion. In the Indian territory, before the Kailas region lies the Om Parvat. Pilgrims going to Char Dham also proceed from Yamdwar. The images of Yamraj and Narak in the mutts-temples of Kailas-Manas are amazing. The snowy mountain shaped

like the fangs of Vasuki who swirls round the neck of Shrisambasadashiv is also a surprise. Ancient texts have described Meru-Sumeru-Kailas as golden and studded with precious stones. The Ramayana mentions that Bhagwan Shriram had gold hauled from Kailas at the time of the Aswamedh Yagya. The gold and precious stone mines in the Shrikailas region are a living testimony of it. But the mines are closed due to the wrath of Mahadev. Therefore, the Indian wisdom has described the Ramayana as history.

The bas relief picture of Shri Adihanumat in Meru is also a mystery. Only Devta Shri Vishwakarma can do the carving on the hard granite, not humans. The mountains resembling the faces of Shri Hanumat and Shri Mahaganpati are captivating. It is important to know during the Mahateerth of the Mahayatra what really are Shri Shrivatva-Kailas, Manas-Tatva, Hanumat-Tatva, Gauri-Tatva, Beejakshar-Tatva, Panchmahabhoot-Tatva etc. Shri Kailas area is not a matter of religious tourism. The so-called religious tourism has severely assaulted the basis of Dharma-Adhyatam-Darshan-Sanskriti-Vaidic Vigyan. But the holiest of holy places on earth has the vibrations of the Satvik-Daivik-Shubh Prachand Sphot Spandan and those trained in its divine Ashrams proclaim it from time to time (Swami Vishudhanand Paramhans, Shri Ram Thakur, Jagadguru Shankaracharya Swami Brahmanand Saraswati, Jaipur Rajguru Shri Vidyannath Ojha etc).

The mystery of Kailas contains the meanings of spiritual and material words from the Vedic era to the present. The contemporary importance of the divine power of Devata Savita, that is the Sun, has been explained step by step. Similarly, the scientific and spiritual reasons behind the Ganaga Jal being perennially pure have also been presented. The presence of Mahadev Shiv of the Pauranic era in Kailas, the existence of Maha Ugra Veer Sharabh Saluv, the slaying of Narsimah and the secrets of Upasana have been presented with many proofs.

In brief, Kailas brings before us the new shape of the abode of Mahadev Shiv in Kailas from the Vedic era to the present Kalyug. All proofs of the Ved Puran, historic Ramayana

and Mahabharata and the Tantras and Shastras have been presented in Sanskrit (Roman English) with their meanings.

It is a compilation-Samhita on the proven information in the context of Kailas. It will help understand the thousand year mysteries of Kailas.

This book has made an honest attempt to outline these topics. Basically, this is an authorised presentation of proven ancient texts and evidences in a new form. It is almost impossible to fully describe the spiritual experience of Kailaslok of Mahadev Sambasadashiv. Only whatever ShriVaagish Neelkantheshwar Mahadev desired is presented here.

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Mahadev Shiv



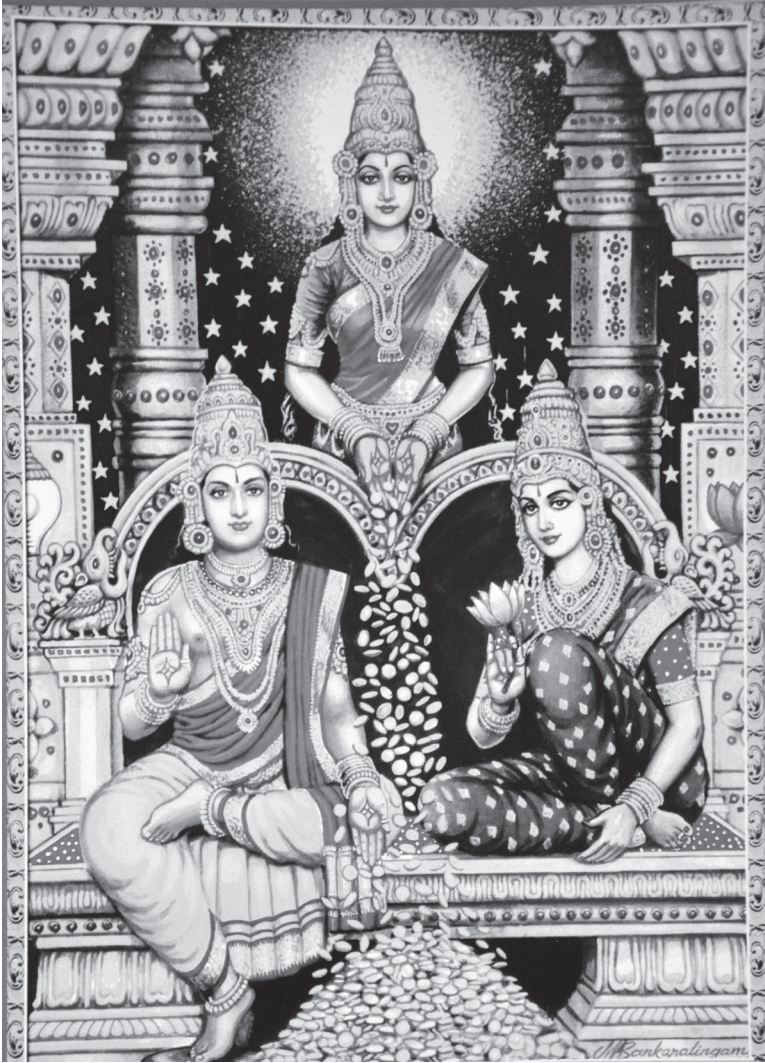
Holy Om Parvat



Gauri Kund Kailas



Shri Sharabh Dev



Shri Kuber



Shri Raj Rajeshwari



Shri Hanuman



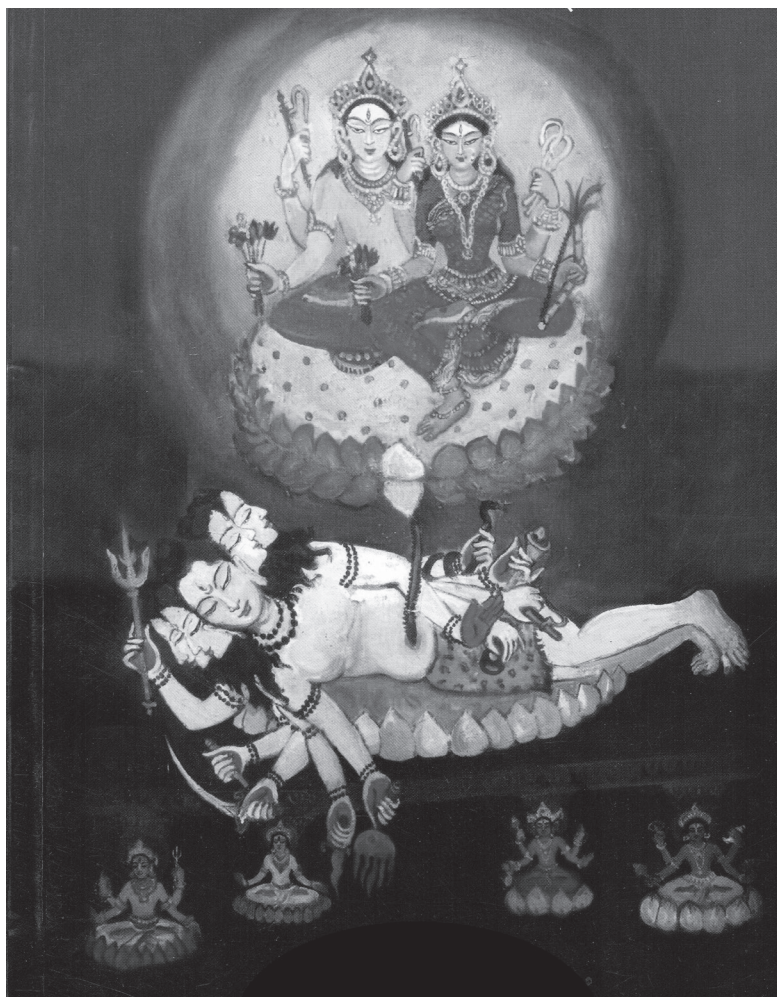
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Shri Dharmampal



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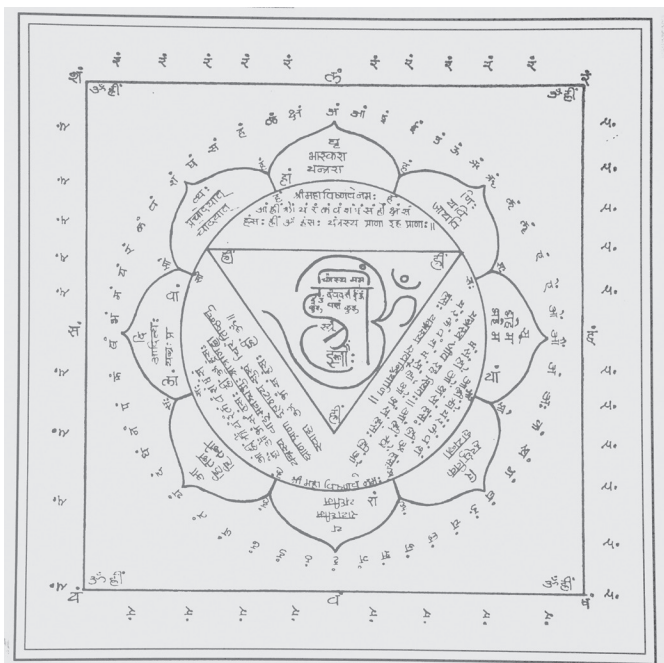
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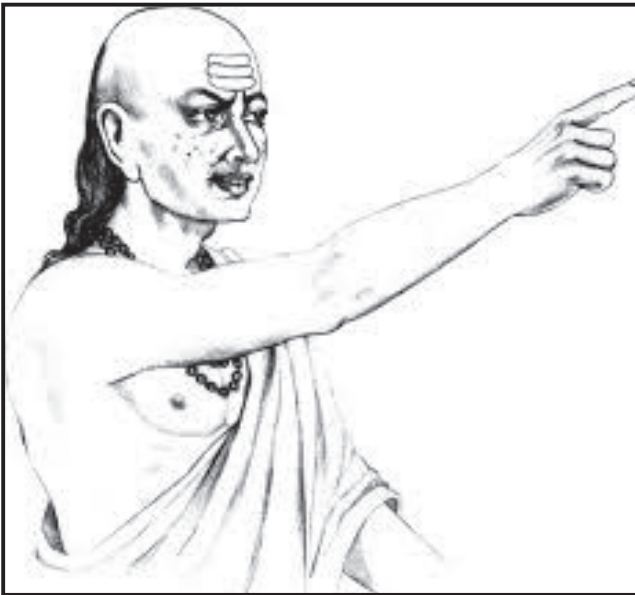
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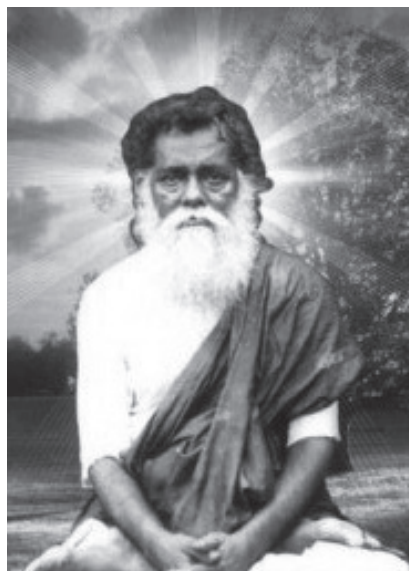
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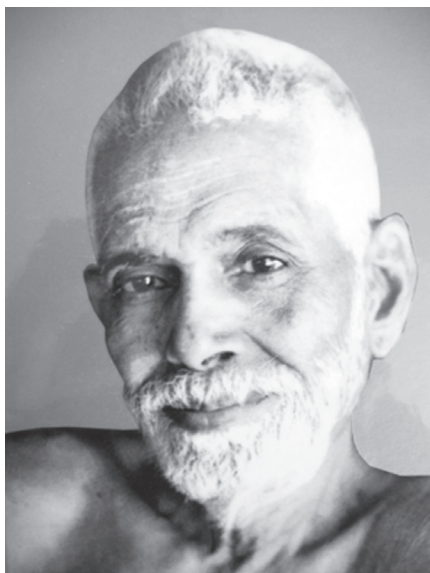
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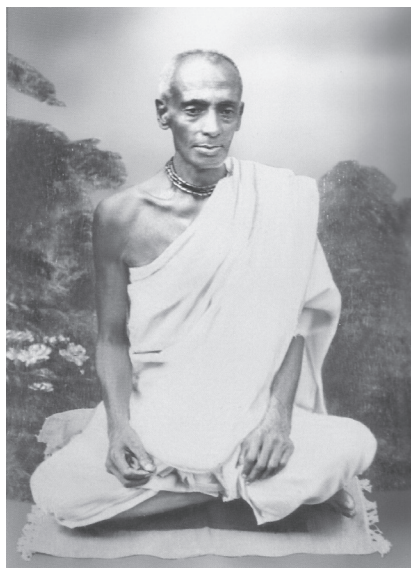
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Shri Rajguru
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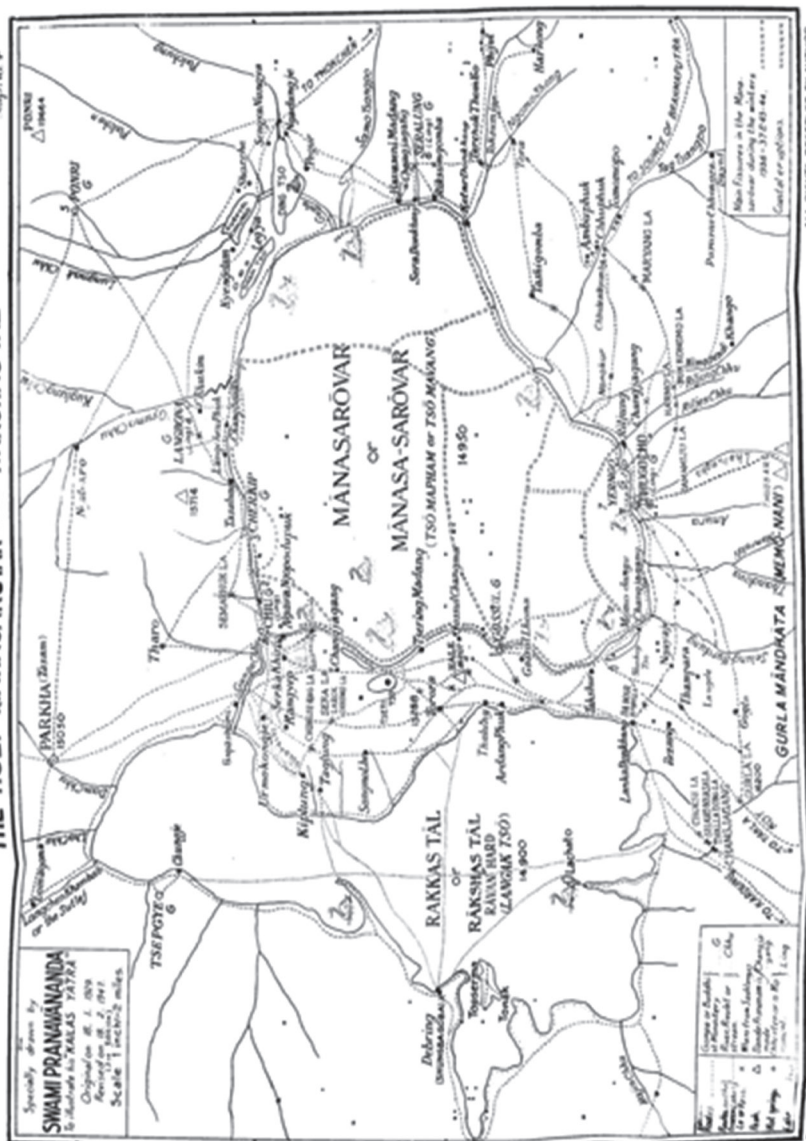
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THE HOLY MĀNASARŌVAR AND RĀKSHAS TĀL

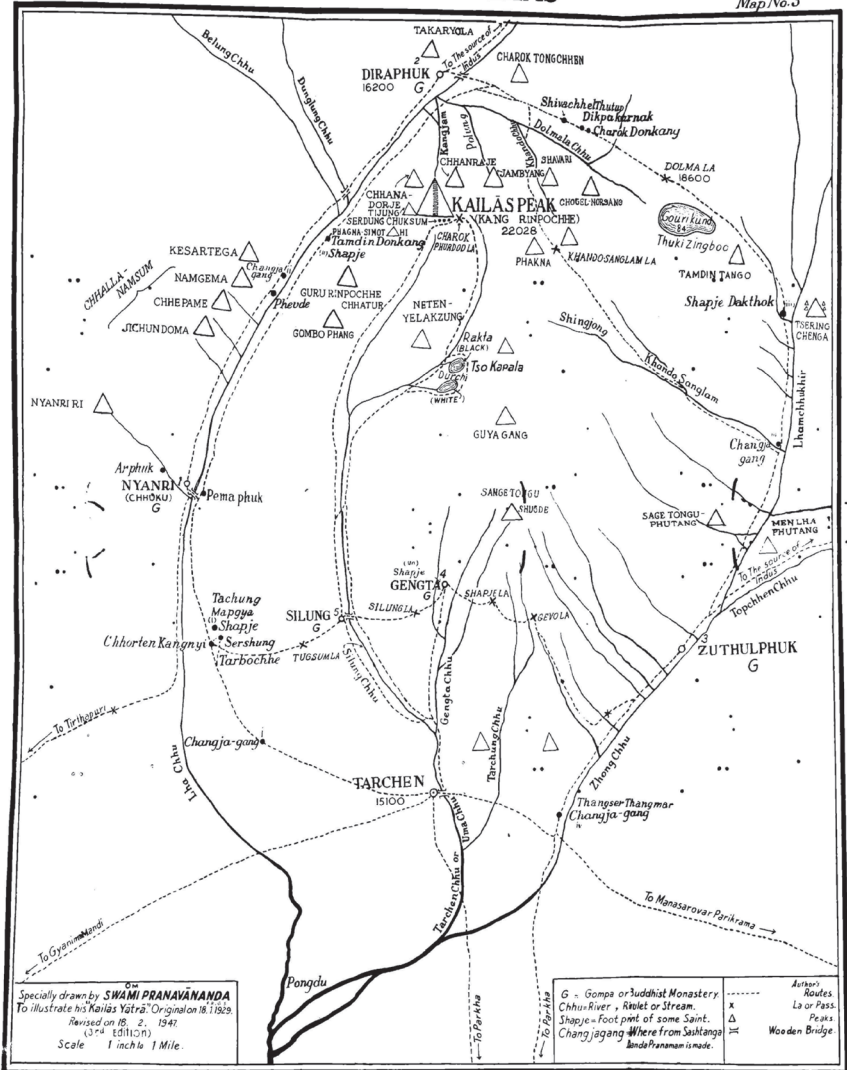
Map No. 4



पवित्र मानसरोवर एवं राक्षसताल
 साभार: स्वामी प्रणवानन्द पुस्तक

OM THE HOLY KAILĀS

Map No. 3



पवित्र कैलास मानचित्र
साभार: स्वामी प्रणवानन्द पुस्तक

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Map No. 2

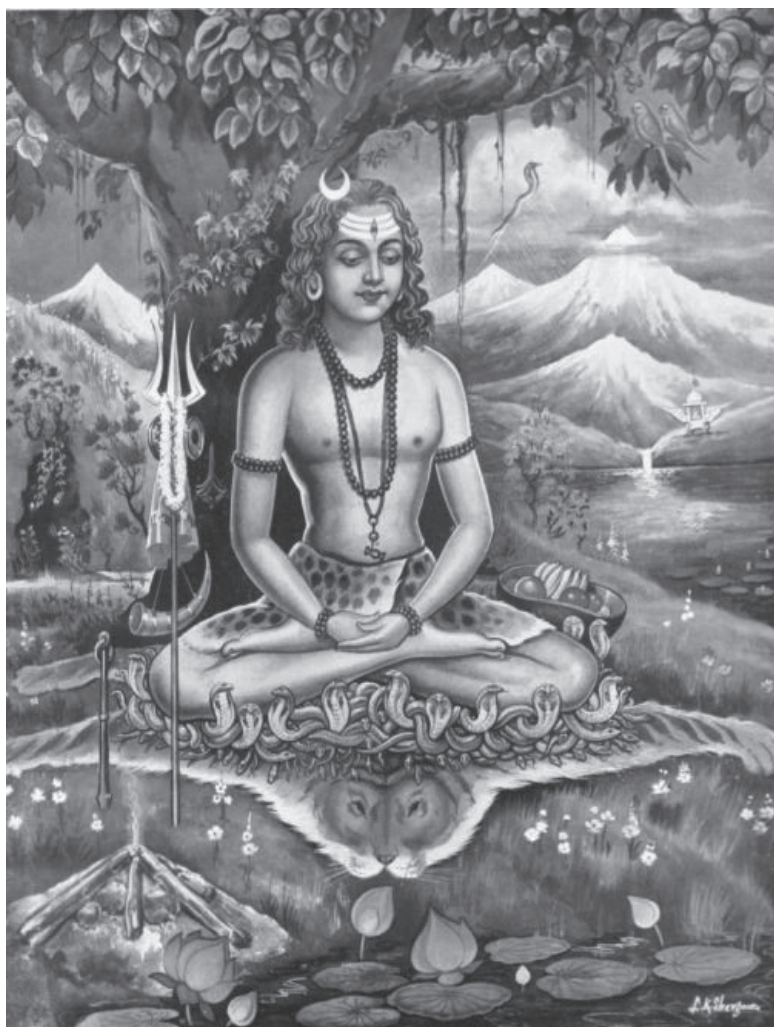


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पवित्र कैलास एवं मानस

साभार: स्वामी प्रणवानन्द पुस्तक



Shri Gorakhnath



**Kailas Manas Sarovar:
A Mountain of Mystery and
Spirituality:
Heavenly Dance at
Goodhuli in Mandrachal Meru Kailas**

The holy Kailas Manas Sarovar in Kailas Shivpuri witnesses a celestial dance at dusk when the galaxy of divinity arrives from their heaven. A narrow stream of light accompanies each of the divine figures as they start to slowly descend from their universe and disappear in the divine lake, Kailas Manas Sarovar.

The lake dazzles in the bright light from the sky. Within the wink of an eye, the constellation of lights is seen dancing on the surface of the lake. After a few hours, the lights leave the lake to retrieve to their abode. The memory of this sight at Kailas Manas Sarovar is indelible. According to the Shahstras the Tandav dance of Lord Shiva begins at Goodhuli. It is a divine dance in which Lord Vishnu and other gods and goddesses play musical instruments. The performance of divine dance is enjoyed by the gods, the spirits, the Gandhara Kinnar and the Shiv disciples. The

dance witnessed at Jyotipunj and Brahad Rashmipunj at Manas Sarovar is also considered to be a part of the heavenly dance.

Scholars worldwide and spiritual gurus consider Mahadev Shiv as representing a richly endowed developed technology era. In the Indian spirituality Shivlok is situated in the eternal universe. Mahadev Shiv is endowed with the knowledge of divine science. Mahadev Shiv is believed to reside in the 'Meru Sumeru Mandrachal' Kailas Parvat on planet earth. Foreign scholars believe that Lord Shiva and his scientists who have magical technological skills live in Kailas and Manas Sarovar. They also believe that Kailas Manas Sarovar emits more than average atomic radiation. Mount Kailas is in the shape of a large pyramid which touches the abode of Lord Shiva. It is interesting that the abode of Mahadev Shiv in the multi-layered Kailas Mountain was created by workers from all over the universe. Those living in other parts of the universe navigated through the water at Manas Sarovar for inter-planetary travel.

Mines of gold, turquoise, ruby, 'Himphuli' (a white stone crystal), crystal and borax are found aplenty in the Pindari glacier of the Kailas Mountain. Descriptions of the Himalayas and Kailas are found in the Vedas. According to the Atharveveda, mountains like Kailas were hidden in the great oceans. "Yarnaveadhi Salilmagra Aasid". The Rigveda says that Kailas in the Himalayas was the result of a big shaking of the earth. "Ya Prithvim Vyathmanamadrihad/ Ya Parvatan Prakupitaon Armanaya". Mention of Shivlok Meru is found in the Manaskhand of Skandapurana, Vayupuran, Mahabharata and Manusmriti etc. Manusmriti says: "Madhye Himvattah Prishthe Kailaso Naam Parvatah". The tale of Jambudweep is also linked to Manas Sarovar. One meaning of Kailas is Sfatik. The story of Shivbhakta Lankesheswar Ravana is found in Purana and Ramayana as also Jain Padmapurana, the Buddhists' Tibetan Kailas Purana (Kangri Karchhak in Tibetan). It is a matter of great sorrow that there is no ancient work on the story of Mahadev Shiv's Meru Kailas and Manas Sarovar. Matters relating to Kailas Manas Sarovar are yet to be culled from the Vedas and Smritis. The Tibetan Kailas Purana has not been found

in India or Tibet. It is, however, understood that the Tibetan Kailas Purana manuscript and published work have 124 and 24 pages. In Bauddh Vihars there has been a tradition of daily recitation of 14 pages of the abridged version of Kailas Purana. In Tibet, the holy Kailas is respectfully known as Kang Rampochhe. Manas Sarovar is referred to as Tsompham and arch-like Tsomavad.

The divinely-blessed water of Manas Sarovar is believed to be rich in deposits of gold, silver, turquoise, red coral stone and pearl. The Tibetan Purana believes that it is the abode of ParamBuddha AmitabhBuddha. "Adhishthatra Deveta Demchhok Dharmapal Ya Pavo Hai": Kangri Karchhak.

Wearing tiger skin, god Demchhok has a garland of skulls around his neck. One hand carries a trident and the other a 'Damru', small portable drum. The entire body is smeared with ash. Lined up alongside are similarly clad persons. There are 990 front lines full of similarly clad figures. Behind them stand the goddesses Ekajati. Behind Kang Rimpochhe in Kailas is situated Hanumanju summit in the south. Lord ParamBuddha has covered Kailas with his feet to prevent the mountain from being carried away by demigod figures. There are four footmarks of ParamBuddha. To avert the danger of serpents transporting Kailas to Naglok (the serpent world in the second universe) ParamBuddha has tied up the mountain with a gigantic chain. Dangerous serpents are found in Manas Sarovar in the middle of which is Divya Kalpavriksh. The serpents keep their mouth open to devour the fruits that drop from its branches. When the fruit from Divya Kalpavriksh drops in Manas Sarovar it produces the sound 'Jamb' and gets converted into gold. The name 'Jambudweep' comes from this. Kadamb, Ashwath--Peepul, Jambu and Audoomber (Vat) are the trees found in Kailash Manas Sarovar, according to Pandit Jaychand's Bharatbhomi (Samvat 1833).

Tibetan Kailas Purana says that king Gaubofeng of Ravanhridd of Ladgak Chho decided to take away Kailas the ParamBuddha's gift of golden touch. The demon king of Ravanhridd tied Kailas with a rope. It angered most of the gods—Baghambar-Mundmal-Trishul-Damroodhari. Five

hundred Baudhists gave up their penance and turning into swans flew away. They danced in front of the demon king who suspended for a while his design to take away Kailas. In the meanwhile, sun was rising. The god Demchhok Pavo cursed that the demon king Gaubofeng be turned into stone. There is a small Gaubofeng mountain near Kailas.

Rope marks on Gaubofeng testify to the history of Tretakaal. It was later known as Ravana's Rope. There is a description that west of Kailas there are 500 footmarks on Tachung Mapagya mountain. The peak at Hanumanjo at Kailas comes as a surprise. At one time Kapi Deva (Hanuman) was worshipped in China. In the Baudh sacred scriptures Manas Sarovar is described as 'Aantvatapt' (free of pain). The mountains near Kailas are studded with beautiful stones inscribed with Manimantras. The basic mantra is 'Om Mani Padme Hum'. It is a 'Panchakshar' mantra like the Shiv mantra. It hails the Buddha and refers to the spirit residing in the middle of the lotus. In Jain scriptures, Kailas has been conserved as 'Ashtpada'. Kailas is the sacred place where resides the first Jain Tirthankar Bhagwan Adinath. At the place of worship of Adintah is a Tibetan type Stupa. ॥ॐ॥



The Mystery Land of Jambuling: Kailas Mahakumbh in 12 years: Parmeshwar Talo

Once in twelve years on the occasion of the full moon in the month of Baisakh, Shivlok Kailash celebrates Mahakumbh Talo which is like the traditional Mahakumbh in India. Every year on Baisakh Poornima devotees from around the world gather at the sacred Manas Sarovar near Kailas.

Before its occupation by China, Tibet used to attract disciples of Shaky Muni Buddha from Siberia, Mongolia, Japan, China, Cambodia, Champa Desh, Sri Lanka, Gandhar, Persia and India. Followers of Sanatan Dharma in India worshipped Adiguru Adinath Mahadev Shiv and Vyasji Maharaj at

Kailas Manas Sarovar. The Jains were worshipping the first Tirthankar at Kailas. Scholarly discussions were held on the philosophy of Tao. It gives a sense of joy that Kailas Manas Sarovar of Mahadev Shiv saw coexistence of the Vedic religion, Shito, Bon-pon, Taoism, Buddhism, and Jainism. The devout would flutter multi-coloured flags to decorate Manas Sarovar. Kailaslok used to echo with shlokas in Sanskrit, Pali, Tibetan, Japanese, Sinhla and Farsi. From the caves near Kailas have emerged true seekers. Some sadhus would be clad only in lion cloth and smear their body with ash. Some would be seen clad in deer skin with a trident in their hand. The sanyasis would be from the Digambar and Swetambar sects. The Lamas of the Hinayan and Mahayan sects wore their traditional yellow and orange clothes with the revolving Dharma Chakra in their hands. The sight of these holy men delights the pilgrims.

Today also the pilgrims tie multi-coloured flags with strings for decoration. It will be rare that tiger-skin wearing sadhus will conduct a short yagna for pilgrims. Accomplished sadhus will surprise you by reciting the mantra that you have in your mind. Sadhus at Kailas say that the great auspicious day that comes once in 12 years is called 'Talomela'. The Kumbh is celebrated once in 12 years, according to the Satvat Bhagwat Dharma. During this time going round Kailas Manas Sarovar is considered of great significance from the religious point of view. It is believed that at least three circumambulation of Mahadev Kailas rid you of all your troubles and your wishes are fulfilled. It is further believed that 10 rounds destroy all your sins, 12 rounds help you take the form of a muni or demi-god, 13 rounds lead you to attain great wisdom and knowledge and 108 circumambulations leads you to Moksha. The task of going round Kailas is to be completed in 15 days and that of Manas Sarovar in 28 days. Tibetans following Pon-bondharma go round Kailas Manas Sarovar in the anti-clock direction.

The pilgrimage to Divya Shivpuri Kailash begins at Tarchen. Close to Kailas is the Simhadwar of the King Mandhata Mountain, the place of worship of the Buddhists, Jains, and followers of Taoism and Bhagwat Dharma. About 45 kilometers away is the sacred mountain where Bhasmasur

was killed. Lured by worldly attractions, he brought his own end. He was reduced to ash after he placed Shivshakti that had the power to destroy everything on his head. This sacred place has a hot spring. The white stones of lime keep alive the story of the end of Bhasmasur. Pilgrims to Kailas return with particles of the sacred limestone. In accordance with a Tibetan custom, pilgrims lie on four 'Thutup', pretending to be dead, and offer blood to avoid chances of unnatural death. There are four spots for paying obeisance, near Tarchen, Nyannari, Gompa close to Dolma La Devi Tara Jechun Domaand Khandosed Lam Cho. It is important to pay obeisance to gods. The circumambulation ritual begins at Chho Kapala. This mountainous area has two lakes. It is a miracle that the water of one of the two is white and of the other red-black. Tibetan religious gurus say that going round Kailash 13 times should precede going round Chho Kapala. Relics 19 crore years old have been found in Kapalalake.

North of Divya Kailsa is Vajrapani Parmashiv-Chhanadorje and the summit of Avlokiteshwar Vishnu. On the east, near Dolma La, is Gaurikund—Tukizingbo. A dip at the Gaurikund is believed to wash your sins committed over several lives. Spiritually, West of Ladakh in Tibet is the powerful Chakra Teen Dari Korsum. In ancient literature, Tibet is known as Trivishtap—Kinnardesh—Kailashpuri—Swarnabhumi—Swarglok—Shivpuri—Sumerulok. The river flowing from this area is called Lhachhu in the west, Jhodchhu in the east, and Tarchenchhu at the centre. In Tibetan scriptures the names used are Ida (Kedma, Redma), Pingla and Sushumna. In Tibet Kailas has been accepted as Brahmarandhra Sahastrar. In Shiv Samhita, opening the 10th or 12th Chakra Sahastrar and gaining enlightenment is described as great attainment. Perhaps the first Adi Shankracharya went to Brahmarandhra Sahastrar in Kailas Manas Sarovar about 2600 years ago to perform the highest form of meditation to worship god. The place where Adi Shankracharya did his meditation near Kailas and Manas Sarovar lies buried in memory today. In Tibet's Bhont language, Adi Shankracharya might have been known by a different name. It is still a matter of great amazement that Adi Shankaracharya survived in temperatures of minus 50 degree in the Himalayas. He brought to light the white crystal Shivlings from different divine

Aashrams in Kailash. After the restoration of the Advaitya and the spiritual and Satvata Dharm in Jambodweep, Adi Shankracharya returned to Shivpuri. It is believed that he did his last meditation at Kailas-Sumeru.

At the roof of the world Sumeru Kailash are Adinath Mahadev Shiv—Param Buddha—Jain Tirthankar Adinath—four stages of Tao—Tachung Mapgya (west), Tamdin Dong Khad, Shapje Dakyok (near Gauri Kund) Janthulafuk and Gengta Gompa. Four Chaktak Sankal, Gaungompa, Lanngchenfuk, Charok Dongkhad and Tahlam Tharthak are near Tolmo Karmo. Tibetans call the area near Manas Sarovar as 'Jamboling' which shows that the origin of Jambodweep was Manas Sarovar in Shivpuri Kailas. Tibetans address Mandhata as Namonani or Memonami. Kailas Purana uses the word Kangahlung for herbs used by holy figures for treatment of various ailments. It is said that the use of these herbs makes the eyesight so powerful that one can see the entire world. Kailas has lots of such wonder herbs. The ancient literature from Kailas also relates the caste system with different colours. According to it, the white colour in the east represents the Brahmans, south the Vaishyas, north is blood red because of the warrior class of Kshatriyas and west is dark because of the Shudras. The changing hues at sun rise at Kailaspuri reveal a form of divine art.

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Yagna at Five and a Half Crore Old Rajatabha: Granites of Kailas

According to ancient texts, the southern summit at Rajatabha in Meru Kailas is 5.5 crore year old although it is still believed that the hills in the divine land of the Himalayas are much younger. At Gaurikund, east of Kailas, remains of 19 lakh year old fish have been found. The northern section of the summit at Kailash is part of the 'conglomerate'. From time immemorial, the Himalayas, land of the gods, has been

covered by dazzling white layers of crystals.

Vedic literature mentions the great Meru or Sumeru which is the ancient and sacred Gandhmadan mountain. In the Treta Yug, Maryada Purshuttam Lord Ram ordered gold from this mountain for the Ashvamedha Yagna. Kailas Manas Sarovar had plenty of gold because the ancient Rishis knew how to convert lead into gold. Ancient texts say a mere thought in the mind of Prajapati Brahma Manas Sarovar overflow leads to Shaligrams of gold. Satvat Sanatan Dharma worships Shaligram as Shrihari Vishnu. The Shaligram is represented in many other forms—Narsimha, Ugranarsimha, Hiranyagarbh, Laxminarayn, Gopal, Damodar etc. Below the waves in Manas Sarovar are seen small stones in the shape of Kailas. The pilgrims accept these pieces as sacred religious offering (Prasad) of Maharudra which brings a lot of prosperity.

Halfway through the 46 kilometer circumambulation of Kailas a question was asked about the whereabouts of the 'Siddha Yogis'. By a coincidence at that moment appeared a deerskin clad sadhu with matted hair. He quietly said: 'There is no shortage of those blessed with divine powers at Kailas Manas. Why should they meet anyone?.' But the moment a desire to perform 'Havan' comes to mind the deerskin clad sadhus suddenly come out of their secret caves in the mountains and express willingness to perform the ritual. On the way to the circumambulation can be seen idols and pictures of gods Rudra Shiv (Vajrapani), Prajapati Brahma (Manjushri), Shriharivishnu (Avlokiteshwar), Mahakaal, Devi Tara (an incarnation of Mahakaali), Khestrapal, Amitabh Buddha etc. Pictures on Thanka clothes are attractive. Kailas Manas Sarovar in Tibet has a very long tradition of yagnas from the Vedic times. It continued with the ancient Bon or Pon Dharma and over time it continues in the mainstream Baudh Dharma.

It is worth mentioning that Tibetan Sants established the five Mahabhoots at the Yagyavedi with the recitation of mantras. According to Mantraka Shakti, Ekashranamkoshsangrah, Shri Sharabhtantra etc the earth is 'Beej Lam', water is 'Beej Vam', fire is 'Beej Ram', air is 'Beej Yum' and sky is 'Beej Kham'. Tibetan religious leaders compose the entire Bhu

Yagyavedi by writing the Earth Beej Lam. The vedi is red at the lower end and white at the other end. This yagna is performed for winning a war, for peace and prosperity and destruction of sin. There is also a tradition of performing this yagna as a cleansing act after death. After placing the Water Beej Vam at the centre, the lotus shaped spot for the yagna is painted blue. The yagna is held for victory over the enemy. The yagna is also conducted to bring peace to the soul after unnatural death. The yagna spot is jet black. On the decorated Yagyavedi in yellow is inscribed Air Beej 'Yam'. It is a Gyaspai Jinse yagna. The Lama Buddha sadhus in Kailash acknowledge the power of the Brahaspati Chakra of Shashti Samvatsar which is divided into five cycles, each lasting 12 years. In the 12th year the Talo fair is held, just like the Kumbh fair in India.

The Lamas are specialists in conducting four types of yagnas. The Lamas call Yamraj as Choigyalpo. A grand form of Lord Vishnu is seen in Buddhist Mutts. An 11-headed idol of Jiten Gobo-Chuchik Chod is placed at Tuolho Gompa. The 3-, 8-, 11- and 1000-headed idols of Shri Vishnu-Avalokiteshwar can be seen during the circumambulation. Ghee and rice are offered to wooden idols during the yagna. Tibetans recite Jinsek Chinsem (Swaha in Sanskrit) at the time of the offering. According to the tradition, ghee and butter are used to light the eternal fire at the yagna site. In the temples and mutts in and around Kailash, conch, bells, damru, taal, turhi, dhol, vajra, dhutah and skullcap etc are placed like the idols of gods. In front of the idols are placed bowls containing ghee with burning cotton wick, sattu, dry meat, chapati, barley, chad and peacock feather. Saffron is mixed in the holy water which is dispensed as charnamrit prasad to the devout. Since it is cold round the year, the idols are clad in multi-coloured wool and butter. In India there has been a long tradition of smearing the idols of Lord Hanuman, Durga, Shriganesh, Kartikeya, Mahadevi etc with white (saltless) butter during the winter to keep them happy. In some places in the South, there is a tradition of using rice for makeup of idols. This rice is distributed as prasad.

It is clear that in the courtyard of Meru, Vedic yagnas and recitation of holy mantras continues despite differences in language (now it is banned). According to the Indian custom,

a maund or 40 sers of ghee or clarified butter, brought by Tibetan followers, is kept aside for the burning of eternal light. In the idol rooms in mutts. The Indian karmakand practice is followed by lighting incense and clay lamp and offering food items. In the snow-clad Kailas area where flowers are in short supply, woolen garments are wrapped around the idols. It is called khatak. Usually, the Lamas of mutt and gompas and the sadhus in temples around Kailash have minimal contacts because of the language barrier. Inside gompas can be seen books bound in cloth. ॥ ॐ ॥



Rigveda's Rudra Dharmapal as Tejougurup in Pilgrimage to Divine Kailas

The physical presence of Rudra Dharmapal of Rigveda can be felt at the mother of all pilgrimages at Divine Kailas. The ancient Tibetan scriptures familiarise one with Kashmir's Nilamat Purana, Aghoreswhwar of Sharda region's Swatchandbhiravtantra and Dharmapalak of Shaivopanishad Mahadev Shiv.

Entry to the Mahateerth at Kailas is through the Yamdwara. On the other hand, the entry to the quartet of pilgrim centres in the god's own land of Uttrakhand is Yamdwara named after Yamnotri, the daughter of Rudraswarup Sun. It is after prayers at Yamnotri that the pilgrimage to Gangotri, the source of the most sacred water in the universe, Kedarnath, the site of thousandsof years of worshipping by Lord Shiv, and Rameshwaram begins. The story of pilgrimage to Kailas is also found in Tibetan ancient texts. In Tibetan text, Dharmapal (Demchhog in Tibetan) is the name for Kailas, Lapchhi and the four divine mountains. The Tibetan religious tales are engrossing. Dharmapal has been accepted as the most powerful—Param Shaktiman. Dharmapal has been equated with the Param Buddha.

The book Yidam Demchog by the Lama of Simbling Chaitya,

Navkushak, unravels the mystery of the divine form of Dharmapal. Yidam means the cherished deity. Among the divine powers, Tara, or Tibetan Dolma, is worshipped as the symbol of most powerful. Dharmapal has four heads. The middle head is blue, the right head is white, left head is red and the last one is black. The four heads represent four elements—earth, water, fire and air. They also represent love, amity, harmony and compassion. Each head has three 'eyes'. Ordinarily, Dharmapal is endowed with the knowledge of the present, past and future. He is also the creator of the earth, the heaven above and the subterranean world.

Each of the four throats of Dharmapal Demchhog has a garland of skulls, representing five areas of knowledge. The mouth in all the figures is frightening like the Raudra Mudra with jutting huge teeth. Rudra of Rigveda and present Rudra of Rudri also look frightening. The matted hair of Dharampal has a garland of skulls. It represents acquisition of full knowledge. The Chakra of bones is symbolic of 'Sadhna' or devotion. Spiritual meaning attaches to Karnakundal of Dharampal, the strange garland around his chest and the bracelet. The twelve arms of Demchhog connect 12 areas of knowledge with life: physical science, rites, science, Naamroop, touch, anguish, craving, production, emotions, life-death and torture. The upper hand of Dharmapal carries Vajra (Dorji) and a bell (tilbo). His hands carry Paash, Damru and Gajcharma. Damru represents Naad. He also holds Parshu (Taari) and sword (Di). The sixth hand carries the symbol of the Sat-Raaj-Tam trio in the shape of a trident (Khatam) and Khatwang (pot of nectar). Dharmapal hold skulls and Thagpa in his hands. The skulls remind us that every idea and substance meets its end. The hands of Demchhog have a severed portion of the four-headed Brahma Chhangpa. It indicates the futility of infatuation with material illusions.

A black devilish serpent is coiled round the left foot of Raudra Mudra van Dharmapal as the Mahakaal Kalateet of Dharmapal. It is important that a tiger skin envelops his waist which announces his great qualities, including that of a warrior. Demchhog is revered in his representation both as a normal and powerful figure. His wife, Vajravahni Dorje

Phengmo, can be seen embracing him. Her abode is west of Kailas in the pyramid shaped summit Tijang. Her hair is unkempt. She does not wear any clothes, which conveys that she is free of all weaknesses. Spiritually, Dharmapal is Param Purush and Vajravarahi is Nature. Tibetan artists have used the blue colour in a special way in drawing Dharmapal's figure. Like Dharmapal, Vajravarahi has three eyes.

The figures of Swachh and Bhairav Tantra and Aghoreshwar are similar. For thousands of years, the Shaivites of Kashmir have believed in Tantrik worshipping. Aghoreshwar can be seen sitting on the two hands of the dark complexioned Swachh and Bhairav. Aghoreshwar has five heads. The five dimensional head of Mahadev Shiv is called Pashupatinath. The five heads are different from each other, each carrying a separate spiritual meaning. Around the neck of Arghoreshwar is a garland of skulls and Vasuki serpent. His hands carry a trident, Vrishabh flag, skull garland, Pinaki bow, dagger and Parshu, all used while fighting. The snake coils round his neck. All the fighting instruments carry deep spiritual meanings. The blue colour represents harmony. On the lap of Arghoeshwar sits Mahadevi in a gentle mood. Vaishvite literature mentions Shiv with four faces and a hidden fifth face.

The Rigveda attributes the divine powers of Rudra to his being a strict follower of religion. As punishment for his lust and to ensure following of the Vedic traditions the head of Prajapati is slain with an arrow. This severed head is Mrigashira Nakshatra. The Vedas acknowledge the primacy of Rudra. No importance is attached to personal relations in following the Rudra tradition. Rudra Mahadev showed no hesitation in punishing his father in law, Daksharaj Prajapati, Devi Parvati Uma's Manasputra Ganesh, Shri Harivishnu's Raudra incarnations Narsimha, Prajapati Brahma, Kamdev etc. Rudra Mahadev made no distinction between god, demon and man. He himself came to fight the army of Lord Rama. One king had declared Rudra as the administrator of his kingdom. How could a king accept subordination during Ashwamedh? So, Rudra had to present himself to face the Ashwamedhi army. The Vedic Rudra also came to be known

as Aghoreshwar, Pashupatinath, Mahakaal, Dharmapal, Shiv Shankar, Mahadev, etc.

The forms of Kailas Purana Kangri Karchhak and Aghoreshwar are identical. The many forms of Rudra had found acceptance till the Puranic era. The Tantrik rituals took an elusive form in the Shaivite belief. From the time of Adi Shankracharya 2600 years ago Rudra worshipping has been in vogue from the Sharda region of Kashmir to heavenly Kashmir. Perhaps, this is the reason why the Buddhists also accepted Dharmapal Demchog as Adhishthatra god. ॥ ॐ ॥



The Most Sacred Crystal Kailas Mahaling: 'Half Circumambulation'

The pilgrimage to the majestic 22028 feet high mountain Mahaling at Kailas is performed with half circumambulation. Diraphuk mountain range checks the free passage from Tarchen. It acts as the wall of Kailas. The circumambulation is resumed at Dolma La Gaurikund. China has constructed a road near Diraphuk.

Going full circle round the Shivling surrounded by water is not necessary. That is why only half circumambulation will suffice. A wall shaped like the vagina stands in the Shiv temple by the side of the lake. 'Sthavranam Himalaya' (Bhagwat Gita). Yogiraj Shrikrishna calls himself Himalaya. 'Kelyorjlabhumyoh: aasnam stithi yasya kailas sfatikam, tasyayam kailas.' The crystal shaped Kailas is situated between water and earth. It is called Kailas because of its shape. Kuber, the friend of Mahadev Rudra, belongs to Kailas. 'Kuberasya sthanam kailas'. The origin of the name Kailas is linked to the dance of the duo of Maheshwar Kameshwar and Kameshwari Shritripuramahasundari Maheshwari at the top of the mountain. 'Ke shirsi shivyo lasah nrityam asmin iti kailas.' Much importance is attached to the pilgrimage. 'Kailinaam samoh kailam tena asyato

sthiyat iti kailas'. The magical talent of the divinely blessed craftsman and architect, Vishwakarma, was on display at Kailas. Spiritual solace and pride is felt by sitting in meditation at Kailas which is surrounded by unparalleled natural beauty.

The pre-Vedic 40-lakh-year old Kailas and Manas Sarovar have been waiting with open arms to welcome those in pursuit of spiritual solace in this age of Kalyug of 7th Manu. The Manas Khand of Skanda Purana says: 'Meru shikharinayammaham' (I, Meru Kailas, live in the heights of mountains.) King Mandhata did penance in the Kailas region. Its proof comes from Gurla Mandhata Memonani, a 25355 ft peak. The incarnation of Tridevon, Maharishi Dattatreya came to Kailas for penance and worshipped Shiv and Shiva and felt their physical presence. Bhagwan Maharudra called Kailas Mansarovar as the holiest and said that all sins are washed by seeing it or by the mere recitation of its name. Sambasadashiv belongs to Kailas. At the feet of Kailas is Alkapuri, the land of the god of riches Kuber. The mysterious Kuber Pond is near Kailas. The Kuber mountain is still not discovered. The remains of Alkapuri have disappeared.

Arjun, the son of Devraj Indra worshipped Sambasadashiv (Shiv and Parvati) at Kailash. Krishnadwepayan Vyasji Maharaj, Yogiraj Shrikrishna, Vedic Pawan Putra Bhim etc also came to Kailas. Yogiraj Krishna recited before Yudhishtira ShriShiv Sahastranam gifted to him by his guru Upamanyu. In the glowing world at Shaktipunj Kailas in the midst of lofty mountains were established 'invisible' aashrams like Vasishataaashram, Kaushikaaashram, Vishwamitraaashram, Bhardwajaaashram, Dattatreyaashram, Gautam aaashram, Agastyaaashram, Kanadaaashram, Atriaaashram, Kapilaaashram, Parshuramaaashram, Gyanganjaashram etc. For thousands of years, the river of Vedic Braahmavidya has been flowing with the help of accomplished Rishis. See, Talbot Mundi's Nine Unknown, Swami Vishudhanand Paramhans, Mahamahopadhyaya Gopinath Kaviraj's Gyanganj etc. The process of dedicated learning and devotion continues till today in these aaashrams of Maharishis. Acharya Shankar (Adi Shankracharya) who revived Advaita 2600 years ago, and his guru, Govind

Gaudpad worshiped at Mansarovar before heading to unknown aaashrams. Acharya Shankar brought from Kailas five heavenly white Shivilings after days of worshipping Shiv. During the evening of his life at 32, he returned to Kailas. The first Tirthankar of the Jains, Rishabhdev-Adinath also attained Mahanirvana at Kailas. It is believed that Lao-tse disappeared after writing 84 holy chapters. It is also believed that Tao is the same as shapeless Maheshwar Parameshwar. To please Rudra, Maharishi Sanak, Sandan, Santkuamr, Sanstujat etc also worshipped at Kailas. Before that Emperor Ashoka had conquered Tibet. The divine beauty of Kailas-Manas is described in the Sanskrit epic Meghdoot and Kumar Sambhava. In the last 5000 years, Kailas has become the secret centre of spiritual seekers. Till the sixth century, the Hoon land of Tibet was ruled by Aryavrat Brahmavrat. Huan Tswang, the Chinese traveller, and famous scholars from Texila, Vikramshila and Nalanda universities also came to Kailas. Nalanda scholars got a temple built at Kailas in the ninth century. The most revered Padmasambhav Acharya of Tibet and other also had strong ties with Kailas. In the 11th century, the Kalchakra Jyotish of Kailas was given a Tibetan form by Somnath of Shardakhand (Kashmir). Great Tantriks Tilopa (Bengal), Naropa (Kashmir) also prayed at Kailas. Acharya Dipankar obtained Siddhi at Manas Sarovar. There are many tales about miracles performed by Tantrik Acharya Atisha. His remains are kept in Tara Mandir.

History mentions Goswami Tulsidas's pilgrimage to Kailas. Emperor Akbar sent special teams to unravel the mysterious link between Kailas and the holy Ganga. In the 18th century Kailas was part of Kumaon. Among the prominent figures who went on pilgrimage to Kailas between 18th and 20th century were the Japanese Buddhist monk Ekai Kavaguchi, Shri Hansswami of Maharashtra, Shri Telangswami of Andhra, Mayurpankhi Baba, Swami Vishudhanand Paramhans, Jagadguru Shankracharya Swami Brahmanand Saraswati, Swami Satyadevparivajak, Swami Gyananadgiri, Swami Jayendrapuri, Swami Shivanand Rishikesh, Shri Advaityanand, Swami Swyamjyoti, Aansingbaba, Swami Krishnacharya, Swami Omsatyam, Narayanswami of Gujarat, Brahmachari Ramanandjatashankar, Bhaskar

Brahmchari, Swami Laddakhichava, Swami Nityananad Saraswati, Buddha Bose, Swami Pranavanand, Roman Catholic priest Dessidari, Anandmayi Mata etc. In 1934, Umashankar Mukherjee made a 30-minute film on Kailas Manas. The Gandhmadan mountain that gives gold is also in Kailas. ॥ ॐ ॥



Meru Secret: Hidden Divine Power in Kailas Mansarovar

Ancient texts carry accounts of some astonishing divine rituals that are followed in Rudralok in the Meru mountains. The Himalayas and the heavenly Kailas Manas Sarovar form part of the Meru mountains. According to the Rigveda, there the MahaMahakaal Rudra concentrates on his prayers. Mahadev Rudra has blue eyes.

C.W. Leadbeater of Theosophical Society has written in his book 'The Masters Path' about sighting Parmeshwar (ParamBuddha) in the heavenly valley of Tibet. He revealed through illustrations that on a particular day in a year, Parmeshwar administers divine powers to Dharmatamas. The Ramayana and Mahabharata have described Meru mountains as Kraunch Parbat and Hemkunt. In Tibet, Kailas is known as Holy Him KangRinpoche or Tisi. In the land of sacred Himalayan rivers, Kalpagram extends up to Kalpant of Skandpurana. With their knowledge acquired after thousands of years of penance and prayers, the Vedic Rishis set up aashrams for initiation in religious ceremonies. Those in charge of these aashrams chose deserving candidates after going round the country. These thousands of years old aashrams in the midst of Himalayan sacred rivers act as the third eye with remote sensing ability that remain a mystery. Swami Brahmanand Saraswati, one time Jagadguru Shankracharya of Jyotirhpeth and Swami Vishudhananad have given an account of it. Seekers are

to be seen in Tibetan temples, Chaitya-Math-Gompa-Vihar with big Kilkor instruments. Gomchen is attained with Maran-Vashikarn-Mohan which gives supernatural powers and begets the sword 'Furva' which slays the enemy. Bullets cannot kill those who wear a Tantrik talisman. Through Anima Siddhi the seeker gets the magical power to fly. The Indian belief is that reciting the Uddish Mantra makes the body light and tiny and makes it possible to float in the air. Yoga also details the process for shedding body weight. Mahan Sidhha Gorakshnath of Nath sect had the ability to walk in the air. When Mahamahopadhyay Gopinath Kaviraj expressed a desire to die at Neelkanth near Rishikesh, the Sadhak of Gyanganj flew in and saved the tragedy. Swami Vishudhananad Paramhans also used to travel hundreds of miles by reducing his body to a tiny size. The great Jain soul, Divya Mahatma Mahapragya also used to travel at midnight by shrinking his body. The Yogi is called Naljorpa—Nalhyayorpa by Tibetans. At one time, Hatyoga used to be performed in Manas Sarovar by sitting on the tip of barley pods. In the mountains between Manas sarovar and Kailas naked Sadhus used the leaves of a special plant or a special stone to save themselves from extreme cold. Bimal De has described it in a book.

People of Kailas use these treatments to protect themselves from the harsh winter and think they can be saved from any ill effect. The Archa Dalu root found at the foothills of Kailas is helpful in fighting high fever. It is called Revadchini. The juice extracted from the roots is used as tincture to heal wounds. At a height of 1600 feet is the nectre of the Manas area called Vatsnabh Telia. Other useful things with magical medicinal qualities found in Shivpuri of the Kailas region include Vajrapat Haddi (a piece of bone that is said to be created after lightening strikes), Thaneri stone found at Untaghura Kundari Bidhri, Kailas Vibhuti (ash from Shivpuri) found at mountain top, the five-coloured sand at Manas Sarovar—green, red, pink, brown, white, Zaharmora, Ardhratna, the Nirbirshi root that cures snake and scorpion bite, asofetedia-like Umbo root used in the making of incense and the Manas grass which smells like iodine.

Shivpuri has the mysterious Kuber pond dedicated to

Kuber, believed to be the richest demigod/God in the universe. Puranic accounts say that using his power of the Mantras, Lankeshwar, the foremost devotee of Mahadev Shiv, had started construction of a golden city on Sumeru. Mahayogishwar Shiv rejected it. The story is behind the belief that the Meru mountains had mines of gold. It is also part of the folklore that the third eye of Shiva was responsible for the mysterious death of gold mining contractors. For years, the gold mines remained inoperative. At one time, the locals used to eat the five-coloured sand of Manas Sarovar to cure all their ailments. The site where Kamdeva was set on fire and killed is still not known. This is also true of the seat of Kuber and the town of Alkapuri. The first Jain Tirathankar Bhagwan Adinath Rishabh Nath had close ties with Kailas. In the Kailas mountain range, Ashtpad is dedicated to Bhagwan Adinath. It is a mountain with a challenging ascent. After a very strenuous climb to the top of the mountain can be reached the ancient Stupa of Bhagwan Adinath from where can be seen Kailas and Mandhata. Instant results follow recitation of Mantras and meditation at the Adinath temple. According to a pilgrim he saw sadhus at Ashtpad who then quietly disappeared after performing the Havan.

Another divine creation at Kailas Manas Sarovar—Manasraj—Sarovarraaj—Mansarovar—was the first reciter of the Ramayana Rajhans Kak Bhushindi. In the Pindari glaciers in the Himalayas, the unique yellow-beaked, red-clawed crows are accepted as part of the family of Kak Bhushindi. The Kalyugi version of this crow has red claws and yellow beak with a black body. To earn the goodwill of Mahadev Shiv, Rajhans has turned vegetarian. It comes as a surprise that Rajhans do not eat fish etc. Tibetans call them Dandandba. Its egg is thrice the size of the egg of a hen. Musk deer roam around because Mahadev Shiv loves its fragrance. Also sighted is the Chanvar cow of Mahadev Mahadevi. All these animals retreat to safer places when it snows. The dancing duo of Rajhans and ducks is an attraction at Manas sarovar. Their beak and tail are black and brown and the body is white. They are called Chakrata or Ng Rusirchud. There is a difference of day and night

between the nature of Dandanba and Chakrata.

There is a mysterious claim on the writing of 'Om Mani Padme Hum' on a tree enclosed in the Chaitya of Kumbum mutt Chhotten. Because of the writing of the Mani mantra the remains of divine trees are kept at secret places. It is understood that Om Mani Padme Hum can no more be seen inscribed on the tree. At the mountain tops near Gurla La are found white and Mani stones. The ordinary stone turns into Mani stone when Om Mani Padme Hum is inscribed on it. It has long been believed that the Mani stone spreads waves of divine blessings. || ॐ ||



Rare Treasure of Sacred Documents in Kailas Mutts

'Meru Pradikshana Nityagartayo Nriloke Svarthasiddhi Vachanika (Pandit Jaychandra, Samvat 1833 Shake). Descending from Devlok, the gods go round Meru. A treasure of rare documents of Tantra rituals is kept in Mandrachal-Meru-Sumeru-Kailas in the mutts where circumambulation is performed.

Towards the east of Kailas are five mountains, and two on the right. Behind it is the wall of Dirphuk-Derphuk-Dirfuk. During the ritual of going round, Naynari Chuku Mutt (Gompa) is on the west, Junthufuk in the east, Derfuk in the north and Gedenta and Silung Mutt are on the south. Historians of Uttrakhand say that the Nyanari Chhuku Mutt belongs to the Asoka period. From the time of Emperor Asoka, till the 17th century, Kailas Mansarovar was under the administration of Kumaon. Buddhism reached Tibet in the 7th century. The Hinyan, Mahayan and Vajrayan sects flowed like the Ganga and Yamuna among the Buddhists. In the eastern and western Tibet, Tantrik rituals and Karmakand occupied an important place. At the first mutt during the Kailas circumambulation, the statue of the main god of

Chhuku mutt, Chhuku Rinpoche made of white marble and elephant tusk attracts attention. Another impressive statue is that of Dava Namgyal with a flowing beard. In the upper portion of the mutt are placed the statues of Kangari Lahmchen, Mahakaal and Mahakaali. Flanking the statues are elephant tusks.

The armour worn by Zorawar Singh, the army commander who had won a battle at Kailas, along with his sword, rifle, shields made of animal skins, lathi etc are well preserved at Chhuku mutt. Also kept there are large number of Tantrik documents wrapped in red cloth. Kan-Kanjur means the sacred words spoken by the Buddha. Tan-Gyur Tanjur is the translation of the Shastras. Kanjur has 108 chapters and Tanjur has 235 chapters. Kanjur is spread across 108 parts in the Buddhist scriptures written in Pali script (Sharda script in Kashmiri and mixed with Sanskrit). Tibetans believe the number is more than 700. Tanjur explains the mysteries of philosophy, astrology, grammar, literature, Ayurveda, Devshastra, Tantra, Mantra, Yantra, Devarchana etc. The Tanjur texts have preserved works on Nagarjuna, Ayurved, Asang, Padmasambhav, Dignag, Basbandhu, Shantirakshit, Dipankar, Chandrakriti, Kamalsheel, Chandragobhi, Kalidas, Dandi, Harshvardhan and Kshemendra etc. Tibetans refer to history as Chojung, and life as Namthar. The divine words of Lord Buddha have been divided into Dulva Bhikshu Niyam, Sherchin, Palchen, Konchheg, Dosutra, Myagngda and Gyut. Tajnur is divided into two parts, Tantra Gyut and Sutra. It is compulsory to have Kangari Karchhak at Kailas because it is recited everyday.

Portraits of Chhanadorje Vajrapani (Mahadev Shiv), Jambyud, Manjushri (Brahma), Chenresi Avlokiteshwar (Vishnu), Sayi Nidpo (Kshitigarbh), Akashgarbh Namka Nindpo, Maitreya Champa, Kuntuchangpo (Samant Bhadra), Dimpa Nanpar Sel (destroyer of all troubles Vishwakanbhi), Mahakaal, Mahakaali, Dharmapal, Hari Tara, White Tara, Lahmo etc are also displayed. Tibetan artists have portrayed the angry, amused and tranquil moods of the gods. By tradition the painting of Dev Dharmapal shows him in an angry mood. It is in conformity with the nature of Aghoreshwar of Sadashiv (Swatchandra Tantra). All the four heads wear garlands of

skulls. Dharmapal is shown holding a trident, snake and drum etc. It is clear that the Kailas Purana sees Shiva as a furious figure. The walls of the mutts are decorated with Thanke clothes. 'Om Mani Padme Hum' has a special place. The mutts have been providing training in religious rituals, including Karmakand, idol making, painting and manuscript printing. In the past, the mutts had the authorised Ravanpoke, doctor (Laharpa), Acharya (Gargen), Divyagyani Geshe, Galode, Upje and Gigale. The donor pilgrims also stay at the mutt. The present Lamas at the mutt maintain a distance from Indian pilgrims due to present circumstances. There is no point in looking at the texts at the mutt due to lack of knowledge of Tibetan.

There has been a tradition at the mutt of making small papier-mache idols as also the tradition of writing three letters—Om, An and Hum. The mani mantras are constantly written and recited at the mutt. The main deity at Dirfuk, the second mutt at Kailas is Shakyapende in whose stomach can be seen many gods. A special thing about the mutt is that it has been publishing the Tibetan Purana. Tibetans have been using letters carved out of walnut wood in the Tibetan Purana. The publication has been of both high and ordinary standards, using paper and ink of different colours. The mountains in front of the mutt are known as Vajrapani, KangRinpoche, Shri Kailas, Avlokiteshwar, Manjushri and Chogel Norsang. In a cave near the mutt is a grand idol of Gojangba.

The statues of Milrepa, the favourite disciple of the great seeker Tilopa Nilopa, and gods and goddesses can be found in caves at the third Junthulfuk mutt while going round Kailas. At the altar in the mutt is an attractive statue of Davanamgyal. In the courtyard is a nearly seven feet stone pillar of Milarepa. Kanjur and Tanjur are wrapped in maroon clothes. On a hill is the fourth temple of Getda Gompa, built to resemble Durga. Kang Ripche Shri Kaials is not visible from Getda. The accepted deity at the temple is Chholokeshwar and Chakad chief Khando. The big treasure of Kajnjur, Tanjur is found at the Getda mutt. Ordinarily, pilgrims bow their head in reverence from outside the mutt. About 3.25 kilometres from the mutt is the small sized fifth Silud mutt. The temple

inside has beautiful status of Dorjchang, Dojun Duptho and Chakang, well decorated by the lamas. Tantrik literature has been well preserved at the mutt. The Lamas and Dabas (ascetics) can be seen murmuring the Panchakshri mantras day and night. On a rock at Lingsingjen are the footmarks of the divine Ashva. ॥ ॐ ॥



The Secret of Lion's Thunder, Elephant's Trumpeting and Tiger's Roar in Manas Sarovar

Holy Manas Sarovar, crated by Shri Brahma, is situated in the heavenly mountain region of Manaskhand. In the middle of the divine Meru Kailas is a supernatural Kalpavriksha tree which fulfills all wishes.

There have been accounts of similar magical Kalpavriksha trees on the periphery of Manas Sarovar. Meditations of high order were held under these trees. During the present phase of Kalyug, the Kalpavriksha has disappeared. Ancient texts acknowledged the Kalpavriksha as the right place for penances, Siddhas, Yaksha, Gandharva, Kinner, Vidhyadhar, Nag, Apsara, Haha Huhu, Kinpurush by Asurs (demons), and ordinary men. Manas sarovar is also believed to have been the abode of various types of serpents. According to the Shrineelmat Purana, after Dakshyani Devi Sati jumped into fire at the Yagyakund of Daksharaj Prajapti, Mahadev Shiv adopted the Raudra form. Shiv began the Tandava dance which brought havoc to the whole world after the Daksha Yagya was disturbed. The Raudra form of Shiva's dance began to destroy many planets in the universe. In such a fierce situation, the Vasuki Nag (serpent), coiled round the neck of Shiv, sought Shiva's permission to live in a safe place. That place was the snow-bound Himalaya. The serpents found refuge in the water near Meru. That is why it was natural for the serpents to be found in Manas Sarovar.

The Tibetan (Buddha) Kailas Purana also confirms that the serpents live in Manas Sarovar. For the serpents it became Nag Lok. Amitabh Buddha Ananat has prevented Kailas, lit by the rays of the sun, from moving into Naglok. Only the serpents of Manas Sarovar eat the fruits of the Kalpavriksha trees. In order to prove that the Kalpavriksha has disappeared, the great Kailas pilgrim, Siddha, threw away his clothes after reciting the name of Mahadevji. The clothes began to flutter in the middle of the Sarovar. Indian and Tibetan seekers regard the Sarovar as the creation of Brahma and hold it in great veneration. Therefore, they do not dare to walk on the 10 feet high frozen snow on its surface or row a boat at other time. There are many stories about people trying to swim in the Sarovar dying mysteriously. A jaunt at Manas is considered inauspicious. Swami Pranavanad, who lives in the Kailas region throughout the year, says that when he tried to walk on the thick frozen layer in the Sarovar the snow suddenly began to crack.

It is a surprise that a storm breaks out on the Mandhata mountains which knocks down sheep, goats, deer and men. Mahakavi Kalidas has drawn a portrait of Manas Sarovar which is 20 to 30 feet deep at the banks and 300 feet in the middle. The source of water in the Sarovar is a mystery. Another special thing about the Manas Sarovar is that its blue water is so clean and transparent that everything at a depth of 80 feet is clearly visible. Water is warm at one end and freezing cold at the other. Scientists feel that below the Kapalakar Manas is a volcano. It is also believed that sulphur deposits keep the water warm. The water in the Sarovar recedes in the morning from the banks. Surprisingly, the water rises in a high tide as the day progresses. There appears to be no explanation for the rise and fall of water at the Sarovar.

The pilgrims to the Sarovar are startled by strange noises they hear. In winter, a sound that resembles the roar of hundreds of lions frightens pilgrims. Sometimes, it is a mixed noise of lion, deer, Garud and snake which scatters the Yaks, wild horses, Kasturi deer, sheep, goats etc. This noise represents Shrisharabh, the fiercest form of Lord Sadashiv. Sometimes at night, the ear-piercing trumpeting by a herd

of elephants can be heard, shaking the Manaskhand. At night and early at dawn the twittering of birds is enchanting. Another mystery at the Sarovar is the sound resembling a running locomotive. As spring approaches, various types of sounds are heard at Manas Sarovar. Musical sounds, created by playing various instruments, including bells, conch, trumpet-like instruments, drums, Majira, Jhanj from the Sarovar pleases the mind.

In winter Manas resembles an ocean. The water starts to freeze and when the temperature goes below 50 degree the snow layer reaches a depth of 10 feet. In this intense cold begins the Divyaleela. Deep cracks, going from 10 feet to 60 feet, appear after a loud explosion. Pieces from the braking ice seem to jump towards the sky as though a game is being played with supersize snowballs. The secret of why the frozen snow cracks is yet to be solved. Mounds of snow, about 10 feet high, come as a surprise at Manas Sarovar. Mysterious cracks can also be seen in the snow at the banks of the Sarovar. It is yet another mystery how the cracks in the snow at the ends of the Sarovar are joined.

It is yet to be known why huge cracks appear in the snow, broken pieces of snow appear to jump towards the sky and how mounds of ice appear in the middle of the Sarovar. Tibetans call the cracked ice at Manas Sarovar as Mayur and venerate it. It is understood that the process of freezing of ice and its melting at the holy Manas is in accordance with the Trugunatmak rule. Freezing of ice on Poornima (full moon) has a spiritual connect. ॥ ॐ ॥



Nine Temples of 'Trishakti' in the Holy Manas Sarovar

The spiritual aura of Manas Sarovar plays an important role in human behavior. Not only in India, but in many other Asian countries, the water of Manas Sarovar is considered blessed with divine power.

The desire to bathe in the holy water from Manas Sarovar is fulfilled by taking a dip in the warm waters of Ganga Chho or at the banks of the Sarovar. The water from Manas flows into Ravanhridd Ravan Taal—Rakshaktaal via Ganga Chho. For centuries Ravantaal water was considered impure and bathing in it was prohibited. Over the years, its divine powers were restored with the appearance of golden fish in Rakshaktaal (Tibetan Kailas Puran). For thousands of years, Sanat, Sanandan, Santsujat, Nar Narayan, Bharadwaj, Vashisht, Gautam, Kanad, Kapil, Atri, Muchkund, Vishwamitra, Dattatreya, Agastya, Kaushik, Upmanyu, Krishna Dweyapayan Vyas, Parshuram, Mandhata, Parashar etc reputed Rishis and gods sat in penance around the Manas boundary to please Shri Samsadashiv. All around this centre of Vedic worship there is a network of temples, mutts and caves. According to Swami Vishudhanand Paramhans, the head of Gyanganj (Kailaskhand) ShriVidyhaki Devi Rajrajeshwari mutt Shri Mahatapa lived up to 1600 years. The Rajrajeshwari mutt is in one of the caves in the Kailas mountain range.

The circumference of holy Manas is 78 km and area 414 km. North-south it is 19 km long and east-west it is 21 km. It conforms to Pauranic accounts. Holy Manas is surrounded by Gochhalmath, Jyu Math, Cherkip Math, Ladanpona Math, Ponari Math, Seralad Math, Yengomath and Thugoalhomath. A ninth mutt is in the realm of memory. In the main prayer area, Chkad, Gombostup and Dev Mandir of the first mutt, Gochhul, there are beautiful statues of Thujichhimbo, Avlokiteshwar (Chenresi), Kengunjimbanurubu-Kangri-Lamashkbar etc. The statue of Avlokiteshwar has eleven heads and two arms. The craftsmen who made the statue of Avlokiteshwar, that is Shri Harivishnu, son of Amitabh Buddha, excelled in their art. Mahatantrik Atisha Khocharnath lived here to perform penance. Climbing a small hillock 200 feet high offers a good view of Kailas. The mutt stores the invaluable Tantra, Mantra, Yantra, Darshan, Purana collection of the Buddha in a red cloth bag. Smooth pieces of stone, like the Shaligram, are found near the Manas. Also close by is a warm water source.

About 12 km away from the first mutt, the Devghar at the

second mutt Chyu or Jyu houses an attractive statue of the divine guru (Rinpoche). Daily prayers are also held in his Devghar. Religious flags flutter at the entrance of the temple gate. The mutt occupies a small area. Its walls are thick. It has only a few manuscripts and statues of Kanjur-Tanjur. The mutt is located at such a place that it is possible to view the holy Kailas, Rakshakstal and Manas simultaneously. The route to the third mutt, Cherkip, is steep. It is an ordinary mutt. It is decorated with Thanka paintings of gods. By the side of the Manas, up to Panchakshri, there is a wall of Manimantra. The Divya Rajhans can be viewed from the mutt. The Manomukhi caves are also near the mutt.

In the sanctum sanctorum of Ladpona temple are paintings that show Lahmo Lahapsen etc in conversation with Tibetan gods in the prayer room of Shakya Muni Buddha and the Chakad. It is a wonder that merely 40 metres from the temple there is a huge rock resembling an elephant's trunk. This is where Kiyad or the herd of wild horses comes to graze. Each herd has a leader. Outside the mutt is a big Dharmadhwaj. On the snow-covered silver top of the Ponari mountain is the Ponari temple situated in a narrow valley. In this temple is kept Lord Buddha's Vachnamrit Kinjur bags. In the main prayer room of the temple is kept Lahampsen and in the other prayer room are the statues of Gebachamba, covered in colourful clothes. Manimantra Thanka flags flutter on the temple. Between Manas and Ponari is the Kukaryal pond where the gods bathe. Sham Chho and Did Chho are also there. Four kilometer from Kukaryal is Pariya. Mention is made of Incarnate Lama in the story associated with the sixth Seralung temple at Manas Sarovar. Close to the temple are Avesheshwali Dharamshala, Mani stone wall camps and three hillocks named Vajrapani (Shiv), Avlokiteshwar (Vishnu) and Manjushri (Brahma). On the banks of Domosheng Chho in an isolated Dharamshala Indian pilgrims are busy in prayers devoted to Trishakti. Near the temple is a hot water source. At Purukh, between three and five kilometer away from the temple, is a Tibetan bazaar. At Nemapendi Tibetans stay in black tents. The temple overflows with Thankas and paintings of gods.

After crossing the Riljen Chho (river) is reached the seventh

mutt of Manas, Yenergo. The regular and main prayer rooms are similar at the Riljen temple. The temple has a statue of the holy Guru Rinpoche. Lamps filled with butter and other offerings to gods are placed in the front. Kunjur and Tanjur are kept wrapped in a bag. The Dharmadhwaj in the temple looks like challenging the Kaal. The eighth temple of Manas, Thugolho, faces the east. In Tibtan, Thugolho means positioning head in southern direction. Indians and Tibetans bathe in the holy Manas water near the temple. Compared to the other seven temples, it is much bigger. That must be the reason why it is considered the main temple. In the main prayer room of the temple is Kangri Lahpsen statue and in the regular prayer room is Dojerchang statue. The statues are decorated with Manak Mankon by the Lamas and Dabas. The traditional eternal fire and the Dharmadhwaj arrest attention at Thugoloh. It is felt that time has come to bring out translations of the rare Tantra, Mantra, Yantra and astrology texts kept at the temple. Incarnate Lama Nau Kushak stayed at the temple. In the early part of the last century a Vedic Yagya was organized in the courtyard of Thugolho. ॥ ॐ ॥



Avlokiteshwar Pooja Sankirtan and Satyanarayan at Kailas Manas on Full Moon Day--Poornima

Prayers, Katha and fasting are common on the full moon day at heaven-like Kailas Manas region. Avlokiteshwar god is another form of Vishnu. Fast is also observed every month on Chatudershi. Prayers are conducted on Poornima by remaining silent. The utensils kept in front of Avlokiteshwar are scrubbed and cleaned. A day after Poornima, Prasad is offered after completing Pooja Jap Paath. As evening descends devotional songs are sung. Devotees prostrate themselves before Avlokiteshawar in veneration.

It is an old tradition to conduct special Pooja of Avlokiteshawar

at Gompa-Chaitya-Vihar-Math in the Kailas region on Poornima. There is also a tradition of conducting Pooja in the seventh month to welcome arrival of the fresh crop of foodgrain. In the Jambodweep Bharatkhand there is a rich tradition of holding Satyanarayanji Katha. The significance of the Satyanarayan Katha is mentioned in Skanda Purana while detailing the importance of Truth. From the Veda to the Puranas, from Nigam to Agam, in all three Kaals Truth has been accepted as Parameshwar (God). That is to say, Truth is god Satyanarayan. The Pacnhdev Upasana accepts ubiquitous Vishnu as the form of Truth. In the Satavat Dharma Adhyatam is linked to the Bhaav Jagat. That is why it is said that you see the world according to how you want to see it. The classics justify Satyanarayan and Avlokiteswar Pooja and Paath on Poornima. The moon appears full on Poornima. In Suryavigyan, the science of sun, Chandradev (moon) has been described as the ruler of the mind. On Poornima, the moon is capable of attracting man to maximum 'Sat'. Both the science of the sun and classics hold that it is beneficial to conduct Satyanarayan or Avlokiteswar Pooja and Sankirtan on Poornima. In the Kailas region, the 'Chodundu' fair is organised on Poornima in the eighth month. Religious rituals are observed in temples and mutts.

The Indian Kallchakra of Acharya Somnath of Kashmir dominated the astrology scene in the Kailas region in 1027 A.D. He belonged to the Neelmat Puran region of Kashmir. He introduced the Shasti Samvatsar which has divided the Devguru Brahaspati Chakra with Tibetan names in five Upchakras of 12 cycles each of 12 years: Mahabhoot Ritu—first-fire (Me), earth (Sa), Loh Chakra, water (Chh) and tree (shing). Their colour is: fire-laa (Marpo), earth-pavina (Sirpo), iron-white (karpo), water-blue (Da po) and tree- green (Janku). The 12 years of Kham or Upchakra are like the 12 zodiac signs and 27 Nakshastras in India. These are Mooshak Cheeka, Vrish Lang, Vyaghratag, Shashyo, Nata Huk, Sarp Dul, Ashwata, Mesh Luk, Vanartyu, Pakshi Chyu, Shvan Ravi and Varah Shukar Phak.

In the Ashwa Varsh of the 12 years of Kham is held the Talo fair. In the Bhagwat Dharma, the Kumbh Mela is held once in 12 years after the immortal nectar (Amrit) is produced from

the churning of the oceans. The connection between the Kailas region-Tibet ponds formed once in 12 years and the Kumbh Mela in India is yet to be known. It is understood to be related to Badrinarayan. In the almanac the names of the seven days of the week are: Dava (Monday), Mingahmar (Tuesday), Lahkapa (Wednesday), Farbu (Thursday), Lapsang (Friday), Penpa (Saturday) and Nayeema (Sunday). The names of the four seasons are: Yarka (summer), Tanga (autumn), Ganga (winter) and Cheega (spring). The year begins with Margshhershha-Chyuchikava Pratipada Shukla Paksh. On this day, the sun is believed to travel to the north. Farmers in the Kailas region and western Tibet consider Paush Shukla Pratipada as the new year day. Special preayers are held in Gompa temples. The eighth day of the Shukla Paksha is devoted to worshipping Devi in homes and Gompa, Mutts and temples. In India the eighth day is considered the favourite day of Jagatjanani Bhagwati. There is a tradition of Tantrik Pooja devoted to gods and goddesses, especially Dharmapal, Mahakaal etc, in 13 mutts and temples in Kailas and Manas Sarovar. On the full moon day in the tenth month of Kartik Chyuva all night Akhand Jap of all the 21 names of Bhagwati are organized. India has a tradition of prayers and bathing in Kartik.

According to the Lamas and their Shastras, mankind exists at six levels: gods (Lahaa), man (Me), devil (Rakshak-Lahamyin), animal (Dudo), ghosts of Narak (Thigde) and inhabitants of Raorab hell (Daal). The punishment for each of them is decided according to their deeds by Yamraaj-Choeegyalpo-Shingde for condemning them to Raurav Narak or any other hell. According to the Lamas and Shastras of Kailas Manas region the only way to escape from going to hell and the cycle of life and death is to get rid of wrong thoughts and lust, prayers and reciting the Panchakshri-Shadakhshri Mani Mantra, and Hatyogi worshipping of Dharmapal, Manjushri, Avlokiteshwar and Bhagwati Tara etc. The best way is considered to be reciting, without opening the mouth, the mantra Om Vajrapani Hum, Mani Padme Hum, Om Mani Hum Hring, Om Manjushri Hum, Om Vajraguru Padmasiddhi wearing 108 garlands of Rudraksha, wood, Sfatik, Feroza, Jaharmora, Manik and bones. According to the Indian Satvat Dharma, in the Shastra Tanjors in temples

are found tales of Devasur Sangram, Samudramanathan and obtaining Amrit. For churning the oceans, Meru-Sumeru is used in the Rai form. In the battles fought by the gods who guard the earth the weapons used were Vajra (Dojar), trident (Khatam), Paash (Thagpa), Sword (Furpu) and Kapala. The divinely-blessed trident, Paash and Kapalmala are notable. The Vajra has been described as the most powerful weapon of Devraj Indra.

Twenty kilometer away from Simhadwar Taklakot at Manas Khand is the Khocharnath temple on whose walls there are paintings of 21 different incarnations of Bhawati Devi and eight feet high statue showing the furious form of Avlokiteshawar. In the daily prayer room of the temple is installed the five feet high statue of Manjushri, Vajrapani, on the throne made of beautiful Ashtdhatu and also seven to eight feet high statues of Avlokiteshawar. According to the Khochar Purana these statues have completed the utterance of Devvani seven times. The world will end (holocaust) when it speaks for the 13th time. In a big hall in the temple, there is a 22 feet statue of Maitreya Buddha and in another hall are grand statues of Mahakaal, Sapt Buddha, Ekadash Rudra.

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The Miracle of Vishwakarma's Hanumat Ukeri Statue in Meru Kailas

The Ukeri statue of Rudravtaar Hanumat in Meru Kailas mountain is an emotional delight. Kapivar Hanumat appears to be standing with folded hands in praise of Maharudra Bhagwan Dhoorjati Shiv. The Ukeri statue shows Kapiraj Hanumat as a Bhaktraaj rather than wearing a crown, plenty of jewellery, clothes and a sacred thread,

In front of Mahavir Hanumat is seen a huge Linga-like 'unclear' Ukeri statue. It is amazing how Vishwakarma sculpted the statue on a hard granite mountain. The statue transports one to the Bhakti Bhaav Lok. Pilgrims and

photographer try to capture it on their camera. It may be pointed out that Himnad snow and slush spreads over the entire Kailas area surrounded by seven mountains and there is always the fear of a sudden avalanche.

Ahead, looking towards Manas sarovar is the Ashtpad mountain of Adinath, the first Teerthankar of the Jains. Nearby is a white snow covered mountain shaped like Vasuki Nagphan. Raising a statue in the midst of a heavily snowed atmosphere of Kailas must have been a challenging task for the human artisans. The Tibetan Kailas Purana Kangrikarchhap is mysteriously silent on the Hanumat shaped statue. The five temples within the limits of Kailas confirm the presence of Hanuman Ju peak. The ancient history of Tibet, China, Mongolia and Siberia disclose that in Yellow China region Kapi Hanuma was a chief god. In ancient times, the worshiping of Kapi Dev had its own Karmakand. The existence of the Ukeri statue of Hanumat at Kangripochhe Kailas reaffirms it.

The Hanumat Tatva is introduced by the Parashar Samhita's Hanumadcharitrkhand, Hanumat Upasana of the Venkateshwar Press, Shri Hanumatupasana of Datiyapeeth, Hanumat Rahasya, Langulopnishad, Ramottratapaniyanopanishad, Valmiki Ramayana, works of Goswami Tulsidas, History of Kailas, Kailas Purana, Hanuman Purana, Ramrahasya, Ram Rahasyopanishad, Shri Madhavacharya's works, Anushtanprakash, Tantrasar, Mantramahodadhi, Prapanchsarsangrah, Savar Chintamani, Sudarshansamhita, Hanumadsahastranam, Hanumantrachamatkarnushthanpadathi, Marutishatkam, Ekasharnamkoshsangrha, Shabarmatra (Kalyan Mandir Publication) etc. There is a deep tie between Mahadev Shiv and Kapi Raj Hanuman. Hanumat has been described as one of the incarnations of Shankar Suvan and Ekadash Rudras.

There is an interesting story about the Hanumat-Kailas-Shiv trio. The Ramayana says that Lord Ram and Laxman, while searching for Devi Sita, reached Kishkindhya. Prince Sugriv, already troubled by King Bali, was worried at seeing an armed Lord Ram, thinking that he might have been sent by the king to spy on him. It is further said that to ensure

success of Lord Ram's effort at finding Sita, Hanuman asked Ram for Hanumatopasana under Langulopanishad Hanumadghorastra. It solves the mystery to make it clear that Hanuman, the envoy of Sugriv, who met Shri Ram, and Adihanuman are two separate personalities. Prince Ram, son of King Dashrath of Ayodhya, and Adiram are also two different personalities. Ekasharnamkoshsangrha says that letters in the name of Ram mean Agnibeej, Samharak and Brahmadevatva. The word Ram has endless divine power and also means exterminator. That is why merely using the word Ram in prayer is prohibited as it will make it difficult to control the ferocious power it unleashes.

The Parashar Samhita describes the nine forms of knowledge of Hanumat obtained through Adideva Surya's Suvarchala. It clearly instructs that learning Hanumad Vidya, shrouded in the mystery of Parasharsamhita, is the first step. It is also a mystery where Suryadev imparted the nine forms of knowledge to Hanuman. It may be remembered that one of the names of Mahadev Rudra Shiv is Divovarah (Shukar of the sky). Shiv in the form of the sun is seen as Rudra, that is to say Rudra is the sun. The Rudra form of sun administered secret powers to the Rudra form of Hanuman. Kailas being the holiest place in the Himalayas was chosen for intense meditation by Rudra. It is proved by the Hanuman Ju peak in Kailas. Hanuman is the guard at the door of Rudra and his principal devotee. There is a Hanuman Chatti at the door of Yamunotri-Gangotri.

In Pauranic literature and the Ramayana and Mahabharata Hanuman is immortal, praying in Mandrachal Parvat. Mention is found of Divya Parvat Mandrachal, Meru and Sumeru in ancient literature. Mandrachal or Meru helped in the churning of the oceans. Pandit Jaychand's Bharatbhoomi describes Meru as the axis of the earth. All scholars of ancient texts have described Kailas, the abode of Mahadev Shiv, as Divya Meru-Mandrachal-Sumeru. It is no surprise that Chiranjivi Hanuman chose this place for his prayer and meditation. Within the boundaries of Kailas is Shaambhala, the pure or the best land. Rudravatar Hanuman is well settled in Mandrachal.

Aanjaneya Hanuman had taken the Mrityasanjivini Boottivala mountain to the Sinhala land, Lanka. For the unconquerable warrior of the mountains, Hanuman, the holy Himalayas and Kailas were not unfamiliar territories. Ancient granths provide a glimpse of Adi Hanuaman in meditation mood sitting with Mahadev Shiv and Mahadevi Parvati. The picture of Rudravatar Hanuman at holy Kailas brings to mind the Ukeri statutes of Mahadev Shiv etc. In the Unakoti mountains in Tripura, less than one crore statues at Unakoti represent the magical skills of sculptors. They do not look like having been sculpted by human hands.

In the great pilgrimage from Almora to Kailas, the Om Parvat is a divine creation in the Himalayas. The word Om can be clearly seen written in snow on the Om Parvat. The Om Parvat is a divine creation in Kailas. The selfless spirit of the devotees of Hanuman sends a message of serving with devotion, not running away from waging war for Dharma and performing duties. Like Mahadev Shiv, Rudravatar Hanuman is also easily pleased with Bhakti. It made him a figure of veneration in China. Odhardani Avinashi Shiv is immersed in prayers in Kailas. ॥ॐ॥



Unraveling the Shivrachasya for Shankaracharya on Kailas

Twenty five centuries ago, Mahadev Shiv disclosed the mystery of Shiv to Adishankracharya-Shankar in Kailas, although some chroniclers of Shankaracharya have written that the Shivrachasya was unraveled to Acharya Shankar at another place. The acquisition of the rare divine Shivrachasya by Acharya Shankar remains a magical puzzle.

Ancient texts repeatedly mention the gift of Shivrachasya from Mahadev. What constitutes Shivrachasya itself remains a mystery. From the Rig Veda to Artharva Veda Rudra Mahadev has been hailed as Triyambak, one whose fathers

are earth, sky and Dhau. The abode of Vedic Rudra in northern Himalayas became Kailas. The Mahayogi form was born out of efforts of great saints. The philosophical and spiritual form of Rudra travelled from the Pauranic era to the Upnishad era. The great journey to Advaitya begins from Dwaitvad.

The philosophical form of the Rudra Upasana begins with the Shwtashwar Upnishad. Acharya Shankar was guided by 'Sukshamatisuksham klilasyam madhye, vishwasya srashtarmanekarupam/ Vishwasayaekam pariveshtaram, gyatava shivam shantimatyaentmeti.' It is written in the 13th chapter of Atharvaveda, while describing the philosophical form of Rudra's mantras and sukt, 'Rashmiminarbh abhritan mahendra etyavrat// s rudro vasuvnirvsudaye namovake vashtkaronusanhita// tasyeme sarve yatav up prashishmaste//tasyeme sarva nakshatra vashe, chandramasa sah'. In praise of Advaitya, the Shwetashwar Upnishad writes: 'Eko hi rudro dwitiyay tasthurya emmllokan esht eshnibhi pratyajanastiashtathi sanchukochantkale sansrjya vishwa bhuvnani gopah.' Regarding Rudra as a Mahayogi, it further says: 'Tatkaranam yogadhigamya, gyatva devah muchayte sarvopasheh.'

According to the Kailas Purana, the Adhishtatra Devta Dharampal has four heads and wears a garland of skull. The Mahabharata written by Maharishi Vedvyasa (Badrayanakrishnadevyapanvyas) mentions the four-headed Shiv. In the 200th chapter of Adiparva of the Mahabharat it is clearly written, 'Evam chaturmukhah sthanuarmhadevobahavat pura'. That is why Acharya Shankar was not surprised to see the four-headed face of Dharmapal. Acharya Shankar had already studied the ancient texts on Shiv: 'Tatra devo giritate hemadhtuvibhushite/ paryamkaeve brabhajannupavishto mahadhti'. While doing the Shivarchana, Maharishi Kapil ordered; 'Kailasam tam narshreshta gatva stuhi meheshwaram/ tapah kuru yathahakti tatshchepisatmapyasis.' Kailas is a tapsya place of Bhagirath (Nilmat Purana). It is said of Brahma, Vishnu and Shiv: 'Brahma vishnuh shivashcheti devenam tu parasparam/ trayanampi devenam vedmekem param hitat// yen trayi dharmavedya purva brahmadyastra samihitashchy/

evamdwidhyen kritam shariram someshwatam tanm sharanam brajami.'

It is clear that Trideva in reality is another form of Parbrahma. The Nilmat Purana says while announcing that Vedatri is ruled by Shiv: 'Na twam jananti nigam na deva muniyo ch/ na brahmanapivaikunthi yosi sosi namostuti'. Acknowledging Shiva as an ideal Mahayogi, the Brahavaiyart Purana writes: 'Anya devsamgrya munidanvabhimaya/ duhsadhya shankaro devah kim na vetsi jagatprabho.' Seekers were always attracted by the Saurpurana's Maheshwar Yog: 'Madheykachitta yog iti purvam nirupita/ sadhnayashtdha tasya pravakhyamyudhuna shrinu' (The meaning of Sadhna is Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Samadhi and Dhyam).

Shivrahasya unfolds the philosophical form of Mahadev: 'Yadakshram nirgunam premeyam, yajuajyotirkem pravdanti santah/ duramgamam devmannat murti namami suksham paramam pavitram.' The Tantra Aagam has strict instructions to keep Shivrahasya as secret. According to Kulchudamani tantra: 'Sarvagyaasarvdam guyham tatvabodh prabodhkam.' The Prapanchasar Tantra writes about Deliverance in the Kalyug with the help of Tantra: Satyam satyam puneh satyam satyam mayochyet/ vima hdyagammargena kalau nasti gatih priyeh.' It is possible that Acharya Shankar composed the Tantra mantras keeping in mind the influence of Kalyug.

Acharya Shankar, impressed by the form of Rudra entered Kailas with Rigveda's Vishwadev mantra (Pra vah pantam raghumnyoandho Yagam rudraya miharshe bhardhvam) and Vakasukta (Aham rudraye dhanuratnami, brahmadwieshe shakhe hantva u). Mahadev himself administered the understanding of Shivrahasya to Acharya Shankar. Preaching Brahma dominates the narrative in Shwetashar Upnishad. The Rishis dwelled more on adhytam, advaitya, dhyam and concentration by rejecting anushthanik karmakand. Prayers, dhyan, ananat bhakti and bhajans became the ideal code for Ekashwar meditation.

In Panini era, Maheshwarsutra became the basis of Sanskrit grammar. In the Ramayana and Mahabharata era, the two

forms of Rudra Shiv mediation—Lok and Darshanik—were practised simultaneously. As a philosophical form, Rudra Shiv was accepted as ‘Parbrahma’ before the Panini era. The Rudra in the Shwetashwar Upnishad is the Brahma of Vedanta. The contribution of Shiva also became a part of the philosophical sect. Before the Christian era, Shankaracharya had spoken of Advaityavad after he had Mahadasrhan of Mahadev Shiv. The expansion of Upnashidic philosophy was in line with Advaitya in which the form of Parbrahma conforms to Advaitya. Regarding them as the creation of Parbrahma, nature and Maya are considered different from each other. Attaining Moksha, release from the cycle of birth and death, has been viewed not as life merging with Paratma, but as the eternal happiness of Jeevatma. According to Advaitya, Parbrhama is the lone Truth and the form of life is different from it. Nature and Maya are the manifestations of the power of Parbrahma. The Shwetashwar Upnishad has held Shiv as the Ultimate Truth, Param Purush and Creator. Acharya Shankar received a new sight into Advaitya after sighting the ‘human’ form of Mahadev Shiv. He presented the Advaitya in simple form to secure the release of Jeevatama from the cobweb of Janjal, Karmakand and Anushthan. During the Kalyug, 2500 years ago, the Deva of Devas, Mahadev, had educated Acharya Shankar about the most secret Shivrahasya and its benefit came out in the form of Advaitya Darshan. ॥ ॐ ॥



Shankaracharya Still Lives in Shambhala Mandrachal Meru Kailas

The Brahmailydia Samaj believes that Adishankaracharya still lives in the most holy pilgrim centre on earth, Kailas Mansarovar. He had disappeared through the Adiguru Dattatreya caves in the secret snowy lands 2500 years ago. This secret was disclosed by Ms H. P. Blavatsky of the Brahmailydia Samaj (Theosophical Society) in 1910 in

a publication called Secret Doctrine. This is written on page 385 of this publication under the title 'Shankaracharya is Still Alive'. On page 380 it says that Shankaracharya was an incarnation, though some may reject the idea. Blavatsky has gone to the extent of claiming that there is a strong possibility that Shankaracharya's spirit had entered the life of Shakya Muni (381). It is written on page 234 in 'Shakya Muni's Place in History' that one day Buddha will be sitting in Sattpanni cave and he will be compared to the plant of seven leaves. Every Buddha has seven Buddhas. The true Buddha is the one who develops the ten ways of purity and pins them together. Manusmriti mentions the 10 qualities of Dharma.

According to the principle of secret religion, Shankaracharya disappeared from sight after entering the Himalayan caves. Before entering the caves, he had issued strict instructions to his disciple (cave of Adiguru Dattatreya Maharaj of Shrikedarnath or Badrinath) that nobody should follow him. Shankaracharya reached the holy pilgrim centre of Kailas through the secret routes in the caves of Adiguru Dattatreya. Did Shankaracharya leave his body? The answer is no according to old traditions and popular beliefs. 'Secret Doctrine' writes about this secret but it can be disclosed only to the true follower of Divyaguru (Shankaracharya). It is true that according to the Siddha and Siddha spiritualism it is possible to be invisible to the eye. The physical identity becomes a mystery. Sighting Shankaracharya may be possible in the holiest place on earth, Shambhala (the snow-covered) Kailas.

The Theosophical Society claims his presence on Kailas even after 2500 years on the basis of facts and proof. The question is what attempts were made during the last 118 years, between 1910 and 2018, to understand the mystery disclosed by the Theosophical Society's Ms Blavatsky? Who are the unknown Siddha Maha Munis endowed with nine unknown godly powers mentioned in the book 'Nine Unknown' by Talbot Mundi? Who is the Mahasiddha of Ghost Land in Britain's Emma Harding? 'The Masters Path' by Bishop Charles W. Ledbeater writes about preservation of Vedvidya. The presence of Mahatmas in Tibet's Kailas for

thousands of years has been confirmed by Suryavigyanvid Swami Vishudhanand Parmhans, Swami Brahmanand Saraswati, once Shankaracharya of Jyotirpeeth Badrinath, Mahamahopadhyay Pandit Gopinath Kaviraj, former Rajguru of Jaipur, Pandit Shri Vidyanath Ojha etc. Bimal De's book on the last Mahateerth pilgrim (before Tibet was annexed by China in 1956) narrates accounts of meeting the Chamatkari Siddhas.

Several incidents of 'Kayakalp' by Siddhi Sanyasis are mentioned in ancient texts. The writings on the Rigveda by Adideva Savita Surya in 1708 confirm the performance of Kayakalp by a former prime minister of Bidar (Karnataka), Bhaskaracharya. The Kayakalp of Vedic Rishis continued with two Ashwini Kumars (see Ashwini Kumar: Shripad Damodar Satvelkar, Swyadhyay Mandal Prakashan). Therefore, it should not cause surprise to learn of Shankaracharya being present 2500 years ago. Kayakalp is possible with mere resolution to do Siddhi. It is important that Brahmagyavid book proclaimed the presence of living Shankaracharya and the keenness to tell this fact to his Siddha pupils. The great Tantrik and Brahmagyavid T. Subbarao had advised Blavatsky that Secret Doctrine should not be published because the secrecy over it cannot be lifted. Subbarao had refused to edit Secret Doctrine. He had announced that Shankaracharya was present 2517 years ago on the basis of facts and truth (Esoteric Writing by T. Subbarao; Year 1910). Subbarao had died at the young age of 37. He was at the time of his death the chief Brahmagyavid at the Theosophical Society. The existence of a secret divine ashram in the Himalayas (Tibet) was mentioned in a 1895 publication, Old Diary Lives by Col. Henry Steel Olcott. The great meditator Telang Swami, Sadhika Anandmayi Mata etc travelled to Kailas to enjoy the bliss of Divya Chetna. Mahapandit Rahul Sankratyana brought thousands of manuscripts from Tibet.

For the last 2500 years Kailas has had direct links with Mahaguru Tilopa-Nilopa (both from Bangladesh, Kashmir). Prominent Acharyas of India went up to Tibet and Kailas. It was because of India's influence that the Tibetan Mahayan was dominated by Vajrayan which lays

emphasis on Tantra-Anushthan. Tridev-Shiv (Vajrapani), Brahma (Manjushri), Vishnu (Avlokiteshwar), Dharmapal (Mahadev Rudra), Devi Tara (the fiercest form of Devi) etc began with Karmakand Pooja. Here it may be mentioned that Mahadev himself imparted the knowledge of the Shivrachya to Shankaracharya, the regenerator of Advaitya. Shankaracharya composed many Stotras and Stutis on Tridevs and Shakti. He was a master of Mantras and Tantras (Vani Vilas Press: Shankaracharya Samagra, Year 1911). Did Shankaracharya's influence spread over Buddhism in Kailas and Tibet? Shakyamuni Gautam Buddha did not reply to questions on Atma, Parmatma, Punarjanm (rebirth), considering them unnecessary. Language scientists say that the Hindi word 'But' is a corrupt form of Buddha. The disclosure about the presence of Shankaracharya before Christ in the Pindari glacier in the Himalayas is itself astonishing. Confronting the Truth is still awaited. ॥ ॐ ॥



Secret Passages of Abhimantrit Sidhaaashram in the Snowy Marshland of Kailas

The Sidhaaashram of the secret society of Asia, Africa and Eurasia are located behind the marshland of snowy expanse in western Tibet. Entry to the Abhimantrit Sidhaaashram is possible only with the invitation from the aashram authorities; without the invitation the Sidhaaashram is invisible. There are several accounts of such aashrams in the Ramayana and Mahabharata. For centuries entry to these ashrams has been difficult.

A special feature of the Sidhaaashrams in the sacred Sidhabhoomi in Kailas is that they are capable of changing within batting of the eyelid from the minutest, almost invisible form, to a large visible form. According to ancient texts, behind Kailas and the holy pilgrim centres, the Chardhams of Yamnotri-Gangotri, Badrikaashram Kedarnath,

Badrinath—the Sidhmandal area is spread over miles. The area from Bandarpoonchh Yamnotri, daughter of Suryadev, to Shri Nandadevi is also apt of this Siddha Mandal. The main centre of power of the Suntemple Pyramids in Africa (Egypt), the Maya civilization of Central America and Siberia in Russia is Kailas. They are linked by an invisible thread to the secret place in Kailas. In India, the thread of contact with secret Sidhamandals in Kailas is maintained by mountains—in the south by the Kailas mountains, Nilgiri parvat and Arunachalparvat; in the west Girnar Bharukrachh, Abu, Nasik etc, Arunachal and Tripura (Unakoti) in the Northeast, and Gridhkut (Bihar), Matsya in the north.

Ancient texts have mentioned ‘Manimant Pradesh’ near Kailas as the hideouts of the Sidhas. The Pauranic Divya Parvat Gandhmadan Mana has been shown to exist west of Alaknanda. Kapalgram, Manasatalabaaashram, Kaushikiaaashram, Vashishthaaashram, Gyanpuri, Gyanganjaaashram, Tapokshetra aashram, Yogeshwar, Bhargavapuri, Vishwamitraaashram, Dattatreya aashram etc are spread in the area around Kailas Sarovar. Pandit Gopinath Kaviraj writes that the way to Gyanganj is very difficult. This is a route full of deep gorges, valleys, stiff mountain climbs, rivers with swift flowing currents, Himalayan rivulets, Himalayan slush, hostile wildlife, dense forests etc. Walks from Jalandhar to Goga and the snowy path ahead go on for months.

The passage to Kailas is straight from the mountain caves behind Badrikaashram Shri Kedarnath Shri Badrivishal. Shri Adishankaracharya went to Kailas from the cave of Adiguru Swami Dattatreya. The caves of Adiguru Swami Dattatreya are shrouded in mystery for the last 2517 years. Devotee Ram Thakur began the Yatra to Kaushiki Aashram in the Himalayan mountains with his Guru from a big but a highly secretive cave in Badrikaaashram. According to Ram Thakur, several Sadhus were meditating in the big cave. These Siddhis had very big bodies. He could not reach their heads while standing on his toes. Swami Vishudananad Paramhans had also written about tough bodied Sadhus of great height. According to ancient texts, Agastya Muni who drank ocean water by cupping his palms and explained

the secret of Shri Adityahridayam to Lord Rama during the Rama-Ravana battle was also huge. Ram Thakur took six months to complete his travel to the secretive Kaushiki aashram. Ordinarily, it takes three months to complete the distance between Badrikaashram and Kaushiki aashram.

Endowed with divine spiritual power, Ram Thakur also went up to the unusual Yogeshwar aashram, surrounded in all four directions by pillars. The earth looks solid white with frozen snow. On the rock on top of the pillars was sitting Jatadhari Maharishi. In the uninhabited Yogeshwar aashram in Kailas a young woman appears from nowhere and begins to dance. She wears divinely blessed flowers as jewels. At the end of the dance, she offers a garland to Shivgauri. The anointment of Shiva takes place from the river brought below the mountain Yogeshwar by Rishigan. Ram Thakur believed that the Kaushiki aashram is in the snow-free land in the Kaushiki mountain range. Below this area the fast flowing river is called Mandakini by the aashram dwellers. The trees in the aashram have some unusual flowers and fruits, which are eaten by the aashram inmates.

Close to Kaushiki aashram is the aashram of the son of Prajapati Brahma, Guru Vashishth around which are several caves. This secret area in the Himalayas is the place for the 'darshan' of Jagatjanani Bhagwati, the embodiment of Shakti, Swarupa Mahadevi Parvati as 'Har Gauri'. The Sidhhas are busy in meditation in Vashishthaaashram for centuries. It is understood that Yakshya, Gandharva, Kinnar etc bring fruit and vegetables for these Sidhhas, which are much bigger and tastier than the ones found ordinarily. By accident or luck, some who travel on the path to Vashishthaaashram may find these fruits and vegetables.

Among the Sidhhaaashrams that were in the headlines, Indrabhavan or Gyanpuri Gyanganj is prominent. The mystery of the secret caves of Gyanganj was solved by Bengal's Swami Vishudhanand Paramhans in the 20th century. Swami Neemanand Paramhans of Indrabhavan carried the child Bholanath to the skies with his spiritual power. Five hundred year old Brahmasukhanand told him that he was the Guru Bhai (brother) of Swami Vishudhanand

Paramhans. The way to Gyanganj passes through the mountains of Himachal and the Kedarnath-Badrinath-Yamnotri-Gangotri complex. There is a secret passage to Indrabhavan from the caves in the Mana mountain range from the Tapovan Saptrishikund above the Gaumukh and Yamnotri Bandarpoonch. At some places, these caves open into the narrow paths along the snow-covered valleys and mountains. There is a river with very strong current on the way. Pilgrims from Tibet, Mongolia, China, Cambodia, Vietnam, Burma, Thailand, Indonesia etc reach Gyanganj by taking the route from Lhasa to Kailas. It is said that the pilgrims are severely tested on the way by divine powers. Gyanganj is right in the middle of the mountain expanse covered by snow. Gyanganj is surrounded by a quagmire of water and snow slush. The Indrabhavan stores the divine Astra-Shastra arms of the Mahabharata days. Jagadguru Shankarcharya Swami Brahmanand Saraswati of Jyotirpeeth of Badrinath lived in Gyanganj before 1941-42. Swami Brahmanandji also took the cave route of Badrikaashram to reach Gyanganj.

At present the way to reach Siddhamandal in Kailas from the secret caves in the snowy mountains is unknown. The pilgrims to Kailas Mansarovar are also unaware of Manas Talab Aashram, which is also invisible. It is here that gods and goddesses, descending from their heavenly abode bathe and do the Upasana of Paramshiva, i.e. Parabrahma. The Tapasvis have to perform hard and prolonged Sadhana and go through tough trails to find a place at Manas Talab Aashram. The Mahasiddh Rishis are engaged in the mediation of Paramshakti at Manas Talab Aashram from the Vedic era. From their divine power emerges from the skies the force of Parmanudharmi Vikran. It is the result of good deeds performed over several lives that it is possible to have the Darshan of Devas, Siddhis and Arhintas. It is certain that Manas Sarovar is different from Divya Manas Talab. It is very rare to have the Darshan of Manas Talab.

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Kailas Manas Best Place to Remember God and Upasana Siddhi: Instant Benefit from Sambsadashiv Chant

The great pilgrimage to Kailas Manas Sarovar is successful only after praying, meditating, and doing Upasana etc dedicated to Sambsadashiv are conducted in the world's holiest Himalayan mountain. In addition, the pilgrims are spell bound by the unparalleled beauty of the place.

The caravan of pilgrims from Almora to Tibet looks lost in the Himalayan landscape. Manas looks captivating at the camp near Manas Sarovar. The Himalayan ranges attract while encircling the Kailas from Manas to Shivgauri. The pilgrims tire while encircling. The below zero temperatures at Kailas and lack of oxygen at greater heights make it difficult to breath. There is a bit of chaos in the caravan for encirclement because pilgrims have to cross the Darfuk mountain within a specified time. The fear uppermost in mind is the chance of falling and getting lost into the snowy quagmire if separated from the human caravan. Once trapped it can take four to six hours to be rescued. In the confusion and fear surrounding the encirclement ritual it is natural to be engaged in remembering Sadashiv. It is a different matter that the Yagnas and Havana are mere rituals. If it hurts one's sentiments we beg to be forgiven.

Ancient texts say that gods and Rishis of the Vedic era have been meditating and doing Parbrahma Paramshiva Upasna and Tapasya in Kailas. The Manas Lake continues to attract the holy men and Siddha Rishis. According to H.P. Blavatsky's Secret Doctrine Adishankracharya is still alive and meditating in Kailas. The pilgrims should say the prayer keeping this in mind: Bhajanti ye pushkarakasham n te yanti parabhav (The one who remembers Parbrahma is never defeated.) Recitation of mantras, Jap, stotra path, stuti, rudrayagya, rudrabhishek and the many forms

of Paramshiva instill divine power in the beautiful world of Kailas. But it must be remembered that the mantras have to be recited with the correct intonation and faulty rendition can cause harm. It has been said since the Vedic time about reciting prayers from the Pauranic era: Japah tadarthbhavnam. The mind should concentrate on the sentiments contained in the prayer before beginning the recitation. The reciter's mind should fully identify itself with the meaning of the prayer. The mantras have been called 'Mantro mananat', 'mantram chittam chittam mantram'. The real meaning of the mantras in the proper context should be understood well before beginning the recitation. We should be clear that each mantra has a definite meaning. Ekasharnamkoshasangraha introduced us to the divine power of each letter. The centuries-old tapasya by the gods and the yagyas, gandharva, kinner, rishis, siddhis etc do not represent a show of power but continuously flow like constructive divine energy. A direct connection is established with this source of great energy.

Bhakti has its own importance in the perambulation of Kailas Manas Sarovar. It is said of Bhakti that 'Bhaj Sevayam', serving the common man has godly strength. Kailas is the manifestation of the Sanatan culture in the Indian subcontinent. According to Mantradrishtha Rishis it is an extension of the spirit of working unselfishly for the common man. In the beautiful works in Sanskrit it has been regarded as collective good deeds or Samyakkran, Samyaknirman. In Sanskrit it is 'Sam iti ekibhuy kritih'. It is compulsory to be Devmaya while doing Jap, Upasana in Kailas. 'Yadadev akuvaran tatah karvani' (I shall follow conduct ordained by gods). The Rigveda loudly declares: 'Dhiyo vishwa virajiti' (Thoughts rule the earth). Concentration is absolutely essential while encircling Kailas and it should not be disturbed by any material thoughts. The first thing the Sadhak in Kailas has to consider is: 'Sarva anandmaya'. Upasana is possible only with concentration even when the temperature reaches below freezing point. According to ancient culture 'Ekasthata sarvabhootantratma roopam roopam pratiroopo bahischya' (The world is another form of God. The Bhootantratma is living in every form and also comes out of it).

There is a Rigveda mantra, 'Ahan Indro na parajiye' (I am Indra; I cannot be defeated). With this thought it is natural that the Sadhak gains spiritual power naturally. No other thought should come to the mind when reciting this mantra. It requires difficult satat anushtan and alertness. The Vedic dharma of Kailas is the dharma of anushtan and spiritual power. To perform japs and prayers in the extreme weather conditions of Kailas is a penance in itself. The way to Kailas is arduous and full of difficulties. But the prayers and japs free the pilgrim from the problems and difficulties that present themselves on the way. 'Durgayanyatitratyshu purushah'. Difficulties on the way to Kailas are natural; it is unnatural not to encounter them.

The Rigveda says: 'Indro mayabhih pururoop iyate' (Indra adopts many forms by using his power). With the increase in the power to concentrate by doing the japs the enchanting sights of magical landscape come into view. It is important to keep away from distractions and illusions on way to Kailas. Always remember the source of the Shivismahimna of Yaksharaj Pushpdant and the mystery of Shivtandava of Lankeshwar Dashanan Ravana. Pushpadanta had shed his form to do his upasana without Shivaling, flower, incense, lamp, water, sandalwood, vilvapatra etc. It is the manaspooja of Parabrahma which does not require one to be Bahyachar. Lankeshwar had sought from Sadashiv 'goodwill' for the subjects, living in hut as well palace, friends and foes with supply of gold, jewellery, garlands of snakes and precious stones, bright eyes of the snake. In the anushtan at Kailas a desire for pleasing the god should be expressed. That is to say do not wish for chatpurshartha-dharma, money, material, desire, allurements and moksha. The sentiment should be the welfare of all. Remember the Upanishads have said 'Sarva khalu vidam brahmam'/ atmayevend sarvam'. Brahma here means great power and atma means power that inspires all.

Do not let in distractions when doing the Kailas mantras and jap. 'Man avam manushyanam karanam bandhmokshyoh'. Ancient texts have said: 'Sattatva Oum'. There can be many obstacles on way to Kailas. Frightening but human like noises, snow storms and gales, rain and dark clouds are

part of it. Escape from these is possible with the mercy of Avinashi Odhardani Vaagish Shiva. So, make the pilgrimage to Kailas successful with sadhna, upasana, jap and tap.

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The Great Disciples of Nirgun Nirakar Sagun Sakar in Meru Kailas of Mahayogishwar

Secret worshipping of Nirgun Nirakar Brahma, Sagun Nirakar Brahma and Sagun Sakar Brahma has been continuing from the Vedic era to Upnishadik and from Pauranic era to the Ramayana and Mahabharata era in the snowy Meru Kailas of Avinashi Mahadev.

Pauranic texts tell us that in order to procure Divyastra, the ultimate weapon, Shriharivishnu did intense meditation in the snowy mountains with the pledge to offer 1000 lotus flowers. In some texts the place is identified with Garhwal and in some with Meru Kailas. One day Mahadev Shiv decided to test the will of Shri Harivishnu by removing one lotus flower. Shri Harivishnu, also known as Kamalnayan (eye of lotus) took out one of his eyes and offered it to Mahadev Rudra. Pleased by the devotion of Shriharivishnu, Sadashiv offered in return a Sudarhna Chakra made of the bones in his thigh. Shiv discloses the secret of Sudarshan Chakra to Devrishi Narad in Ahirbudhanya Samhita. The Parthiv Shivling, worshipped by Shrihari, is endowed with Mahadaivik power.

In Shivgeeta Samsadashiv explains to Maryada Purshottam Rama the deep secret of worshipping. He said that for worshipping it is not necessary to go on a pilgrimage. It is also not necessary to have a special prayer mat and carry out rituals with materials like Ling, Gangajal, Vilvapatra, Ashtgandh, red sandalwood, sandalwood, bhasham, flower, lamp, incense and Sugandh. Worship in the posture that gives you mental happiness though Rama was worshipping

Sambasdashiv the maker of Parthiv Shivling. The worship of Parbrahma Shiv should be performed by assigning a place for a shapeless Kailas in the heart.

The story of the spiritual form of a shapeless Odhardani Shiv and Kailas is a long one. If not impossible, it is very difficult to be face to face with the spiritual form of Meru Kailas in the Kalyug. It may be necessary to say here that Shriharivishnu came forward to fight him when Mahadev tried to obstruct Daksh Yagya. Shriharivishnu launched a fierce attack on Sadashiv Mahadev with the Sudarshan Chakra the latter had given him. On a mere gesture from Maharaudraroopi Mahadev, Vishnu and others were turned into stone. Narsimha, the aggressive incarnation of Shriharivishnu did not calm down after the slaying of Hirankashyap. Narsimhavatar became a danger on the earth. In course of time, the intense Sharbh incarnation of Sadashiv combined in the shape of a bird, animal and snake. Sharabh slayed Shrinarsimha (Texts of Sharabhtantra Lingpurana, Shaivism etc). Only less than a core part of the mystery of Maharaudra Shiv can be known. According to ancient texts, many Brahmas are busy in meditation in the pristine but dazzling Kailaslok.

On the roof of the world, from Kailas to the Pamir plateau, beyond many universes, the pageant, of the movement from Shivlok to Parbrahma is continuing. The truest disciples of Mahadev present both his spiritual and shapeless forms in one figure. According to the sweet tale of Yaksharaj Pushpdant, Pushpdant sits daily for praying to Shiv in Kailas after bringing beautiful flowers of sweet fragrance from Rajsi garden in Kashi. Being a Yaksha, Pushpdant can be invisible and that is why he is able to select the most beautiful flower. Worried over it, Kashiraj pleaded with Sarveshwar Vishvanath to protect Pushpdant. It created a peculiar situation for Pushpdant. He could not escape from the gaze of Vishvanath. As a result he could not take the flowers from Kashi and offer at Kailas. Pushpdant was first disappointed but later the meditation of Avinashi Mahayogishwar's appeared as Nirakar Nirgun Parbrahma in Kailas. In the never defeated Sheeshgang Ardhang Avinashi area of Kailas this Stotra of Pushpdant was counted among the best

in centuries. There is also a tantric form of Shivismahimna Stotra. Beyond the mess of Stotra Karmakand it offers the easiest and beautiful shape of the spiritual Nirakar Parbrahma. It was Mahadev Shiv's Maya that Pushpdant began to change forms and adopted a spiritual stream. As Shivismaya, Pushpdant addressed Mahadev in different forms of personality, from the minutest to all pervasive. Kiya namo nedishthya priydev! Davishtay cha namo, namoah kshedishthy smrhar! Mahishthaya cha namah. In the form of Nirgun Tatva, Yakshraj told Shiv: 'Yadalokyahmand had iv nimijyamritmaiye dhatanyantstatatvam kimapi yaminstatkil bhavan.' Pushpdant called it Vangmayee prayer. In the form of Nirgun Narakar Brahma told Mahadev, accepting him as Paramguru: 'Aghorannasparo mantro nasti tatvam guroh param.' It was said clearly on worshipping man that Diksha, alms, Jap, pilgrimage, Upasana, Yagyadi Karm are not equal to even its 16th part. The loftiest Shiv is present in all parts. In Parambhagat Pushpdant flowed the river of the Nishkam, Nirakar, Avaktya Nirgun Parbrahma Shiv worshipping at Kailas.

In his Tapasya and Sadhna at Kailas Lankeshwar Dashanan Ravana did the Aradhana of Shiv in the Tandava form. It opened the eyes of Lankeshwar to mysterious knowledge, creation and destruction, joy and sorrow, physical enjoyment and grief, friend and foe, advantage and disadvantage, respect and disrespect. Accepting Laya and Pralaya, Lankeshwar was able to sight Sambhav. In Kailas, the vey erudite and the foremost disciple of Shiv Lankeshwar had given the Tandava form to Shivatva vengeance of Nadbhrahma, and the dance of Nadbhairav and moulded the assembly of the destructive Tritatvas as the Tandava source for the welfare of the world. Mahapandit Lankeshwar added a new chapter in the worshipping of the visible and invisible form of Sadashiv. The spiritual worship of Brahma in his Nirgun Nirakar form can create ego. Shiv bhakti made Lankeshwar Dashanan Ravana Shivismay and was able to control all gods. Lankeshwar developed the art of breaking sunrays to convert them into gold in Tretame Kailas. With the blessings of Shiv, Lankeshwar remained a unique scientist from the Satyug to Kalyug. He acquired this talent

by worshipping Sadashiv in Kailas. In all circumstances, his reasoning is correct. ॥ ॐ ॥



The Mystic World of Tantra and Yantra in Kailas Mansarovar Temples

Followers of Buddhism have created an illusory world of 'Bharatiya Tantrik Yantra' in the temples and mutts in Kailaslok. Buddhist devotees install their god at the centre after using established Tantrik Trikonas and Mandals. It is called Yidam and Yab-Yum Mudra in Tibetan.

The Buddhist lamas and Sanyasis conduct secret prayers in the temples and Chaitya-Gompas in the precincts of Kailas Sarovar situated in the holiest Meru mountain of the Vedic era. Ordinary household activities are prohibited. In ancient India, the manner of reciting the Mantras was a way of demonstrating the power of Tantra and its divine limit. There is a history going back lakhs of years before Christ about the creation of Trigunatmak Tantrik Yantra based on Trigunatmak Shakti-Tritava-Triksidhant, or Sat-Raj-Tam. Ancient Indian knowledge unfolds the layers of the magical divine power of Yantra Tantra Mantra.

The seeker has always been visiting Shivratri Shree Kailas in the Indian subcontinent from the days of Svarnayug, Satyug, Tretayug, Dwaparyug to the Kalyug of Vaivaswat 7th Manu. As a result Mantra-Tantra- Yantra influenced the Vajrayan sect Upasana during the dominance of Buddhism in the seventh century in Tibet and Meru region. In Trikon Yidam Yab Yum Mudra represents Parmeshwar and Parameshwari. Tibetan devotees call it the coming together of Man (Parmeshwar) and Nature. In Yab Yum, Yab Shiv-Purush-Vajradhatu and Yum is Prakriti-Shakti-Kali Garbhdhatu. In this Yantra two triangles are drawn, facing each other vertically like ShriYantra. It is also called Vajra

Mudra. The first triangle is in vaginal form to represent woman and the other is a Ling to represent man. Inside it is the Brahmanand Chakra of Nature. Matrika is recorded in both triangles to represent the divine power of Akshar Brahma. The Indian Ekaksharnamkoshsangrah reveals the strength of the divine power. The all pervasive power is manifest by establishing Akshar Brahma in Yantra Mandal in traingluar, square or multi-angled forms. According to the ancient Indian tradition, the divine Yantra is constructed in coloured Ashtgandh sandalwood by consulting the Hindu calendar for the auspicious day and time. Before constructing the Yantra, the lama prohibits the entry of evil spirits by reciting mantras. Prayers and Tantrik rituals continue from dawn to dusk for retaining the power of Yidam Yab Yum Yantras. Recitation of lakhs of Mantras transfers the power of the Isht Deva to Yantra Yidam, Yab Yum Mudra Yantra and helps it remain there. The lamas offer to the Yantra Sattu, Chopra of butter, rice, wheat, sesame seed, mustard, Durva grass, boiled rice as food items and oblation for the Yagya. The lamas, forgoing food, continuously recite mantras in the secret caves near Kaijals and Manas for years for the Siddha state of the Yantras. During the day they take some milk. Dabaos are instructed to quietly leave some milk at the door of the caves. Yidam has its own Yantra or Mandal. The Mandal is decorated carefully with purity in natural colours. The Mandals are four to five feet in size. The Swastik on the Mandal is in the shape of four dots. The Vindus in the Mandal open the doors. The picture of the Mandal reveals the Nature. On the doors of the Mandal are pictures representing the Buddha, Bodhitsva, Vajra, Devi and Isht Devta in strong colours. The gods in the Mandal manifest both the peaceful and aggressive forms. The first Aakriti in Mandal has the shape of a lotus. In the Mandal the tradition is to draw pictures of the five Dhyani Buddhas and the five Pragyas in the middle Prateek form. The Niyamak gods are seated at all the doors.

The names of the five Pragyas are: Amodhsiddha, Akshobhya, Ratnasambhav, Amitabh and Vajrasatva. The destructive Mandal is the key to the ways of Agniwala, Vikral, Vichitra Abhooshan and other secret ways. The seekers are blessed with the Darshan of divine power in the

peaceful or aggressive form after years of prayers at Yidam and Mandal centres. Divine energy runs through the minds and consciousness of the devotees. The Buddhists look at the seeker by linking Panchpragayas with consciousness. They call construction activity and the world as manifestation of Pragya power. Following the Indian tradition Dakini is considered important as the way to arousing consciousness. The seeker chooses his Aradhya Deva or Devi at the time of Diksha in the temples of Shri Kailas-Manas. The lamas say that Mahadevi is the Tara Shriswaroop. The most favourite colours of Tara Mahadevi are white, red and green. It is said about her in prayer: 'Guru yidam dakini maha aryatarah'.

It is important to understand the meaning of the word Vajrayan. Vajra is that divine Ayudhya which cannot be compared with any weapon or arm on earth. Yan is a vehicle. By worshiping Vajrayan it is possible to acquire Anant Prachand Shakti (power). In theory, the purest form is Vajrasatta. Hence, Vajrastta is established at the Mandal centre. The devotional lifecycle illustrations in Gompas portray three living beings—chicken (representing lust and greed), snake (representing destruction) and boar or pig (representing ignorance and misunderstanding). The small circle around them is only half painted. The lifecycle illustration portrays hell, demons, ghosts, man and gods.

Lying prostrate and standing with folded hands is the rule in the temples and mutts run on ancient Indian tradition. The Buddhists call it total surrender before Amitabh Buddha, Dharmapal, Manjushri, Tara, Avlokiteshwar, Boddhitsuva etc. In the mutts the Siddhi or Incarnate Lamas are considered as the ultimate power. The norm in the mutts is to begin the day with Yidam prayers and repeating them at night before retiring for the day. During the day, fruits, good food, butter are offered and then eaten as Dev Prasad. In the Sanatan Dharma tradition in India the food is offered to the Isht Deva before it is consumed in the house. The Isht Deva is regarded as Sagun Sakar Brahma. Yidam-Mandal is another form of Sagun Sakar Brahma. The lamas in the mutts keep in nicely decorated form the prayer room and the idols in accordance with the Indian tradition. In the daily prayer room the conch shell, bell, Ghadiyal, Dhol, Turahi,

Chanvarare are neatly placed. At the time of the prayer the atmosphere is as captivating as in Sanatan Bhagwat temples. The lamas normally keep secret their knowledge about Yidam-Yab-Yub Mandal. Usually the practice is to keep the Siddhi Yantras together. ॥ ॐ ॥



Nine Great Routes in Meru Kailas from Laddakh to Arunachal

There are many routes in the holy Meru-Kailas from Laddakh in the Pamir mountain ranges to the Sadhana site of Vishwabahu Parshuram in Arunachal. Thousands of years before Christ members of the secret sects and Tapasavis from entire Asia and Eurasia—Gandhar, Paras, Siberia, Russia, Mongolia, China, Japan, Champadesh (Cambodia and Vietnam), Malaysia, Siamdesh (Java Sumatra, Indonesia, Malaysia), Shridesh (Sri Lanka), Burma (Brahmdesh Myanmar) etc-- have been drawn to it like the magnet and sit in meditation.

After awakening of divine consciousness by sighting the Mahabodhi Peepul tree in Gaya, the Sadhna site of Parambuddha, the Sadhaks return to Gangtok, the capital of Sikkim. Appasaheb Pant, formerly of the IFS and related to the Ondh principality near Pune, has given romantic accounts of the awakening that comes in the magical Buddhist temples. In 'Undiplomatic Wage of a Diplomat' he has unveiled the mystery of the accidents caused by the evil-eyed Thanka. In 1918, the royal family of Ondh had started the great task of making available with Hindi commentaries the Sanskrit texts on the Vedic-Pauranic history (Ramayana, Mahabharata: Swadhyay Mandal). The Chinese border touches Nathula on the mountains near Gangtok. About 60 years ago, mantra reciting groups of Tibetan sadhus used to travel to the capital via the passages in the valley, which are now open. The route is full of dangerous mountain passes in the valley. In old days, the 400 km journey from Gangtok

to Lhasa was was full of dangers.

From Lhasa along the banks of Brahmaputra originating in Kailas a difficult 1200 km journey ends at Taklakot. It is a big Mandi in the Kailas region. Recently, China has constructed a road near the border at Nathula. This road goes from Lhasa to Shrikailas. This road has been opened for the Kailas pilgrimage under an agreement between India and China. In his book, Bimal De has drawn a very attractive sketch of the journey from Gangtok to Shrikailas, making it feel like watching a movie with minutest details. The route beyond the glaciers in the four pilgrim centres of Yamnotri, Gangotri, Shrikedarnath, Shribadrinath to the Darshan of Shrikailas are known to have existed from ancient times. It is worth mentioning that there is only a 32 km secret mountain path connecting the four pilgrim centres. The difficult passage from Gangotri, the source of the holy Ganga, to Shrikailas Mansarovar stretches across 350 km. The Tibetans know Gangotri as Mukhuva. A helipad has been constructed near Devnani. The Pama trees have been found in Mukhuva.

The Bhotia villages are reached after crossing Lamayan and Rishiganga from Mukhuva. Close by is Jahanviah-Mullah river confluence. Shribadrinath can be reached by walking along the banks of Mullah river. At 42nd kilometer is the confluence of two rivers, Jahanvi and Jaghung. Nearby is a winter settlement. Three rivers and the wall of the settlement (Tinta) are close to the confluence of the two rivers. It is called Tipani. Beyond Khage is the steep ascent to Mandi and Ghate. Jailokhaga Ghata is at 17490 feet on the Indo-Tibetan border. This area is known as Changchoke. Going up and coming down the Op river is difficult. The current in the river is swift. There is a bridge about one quarter of a kilometer from the river. There is a difficult climb of two and a half kilometers to Puling Mandi. Next to it is Babra Dere. The route from Sharvarav-Sharbarak leads to Mana Ghata and second Mandi Nad. Colourful flags line an eight km long stretch in the two-feet deep Sharvarav river. At Barkhu Tibetan Sadhaks sometimes rest in 16 to 25 caves. The Puling gateway is at the 15th kilometer and after that is the Simhadwar of Tarchhen Kailas.

A torturous 342 km route reaches Shrikailas via Shribadrinath and Mana Ghata. At 10500 feet above sea level is the Badrikaashram of Narayan Rishi in Rudropasna. Mana is a corrupt form of Manibhadrapuri-Mana. The Bhotias of Mana are called Marchhe. From Mana to Mansarovar the first camp is at Hastoli, Budchone and Khorjakot. The source of origin of the ancient divine river Saraswati is near Mana. After the steep climb at Ghate are reached Raktakone, Terai Dera and then a little ahead, Ashur Rakshatal, Agyta Devtal and Himtal. A bath at Devtal is considered very sacrosanct. India-Tibet border and Ghata are in Chirbitiya. Between Chirbitiya Ghate and Thulid temple are located Poti, Jogerav, Ramurav, Shankara and Shattukhana. According to historians, the Sutluj river flows close to a mutt. Acharya Dipankar Shrigyan, who came from Nalanda, stayed at the mutt, constructed in 1030, to study ancient texts for nine months. In the 108 Devghars of the Thuling temple there are thousands of idols and kanjur tanjurs of gods and goddesses. At the main alter there is an eight feet high Maitreya statue and another statue of Shakya Thumba statues is regarded as Badrinarayan. In the Laga village next to the temple there is a Peepul tree that was planted mysteriously. There is a small river between Thuling and Magang. Between Magang and Daba are Nabra Mandi, Sibchilam Mandi and Gyanima Mandi. There is a passage from Nabra Mandi to Tarchen.

The 871 km journey from Kashmir Pamir to Kailas Manas is full of mountain rivers, mountains and valleys. Zozila is reached from Srinagar via Gandarbal, Kangan, Gund, Sonmarg and Baltal. The journey to Ladakh begins at Zozila to reach Matyan Drass, Samsa Khargu, Kargil-Mulbek, Nambhik Ghata, Fotu La, Nammik Ghata and Lamayuru, which is one of the famous temples of Laddakh. From Lamayuru begins a 390 km journey along the banks of the Sindhu river. On the route to Damchok at the old Kashmir-Tibet border are situated the camps at Nurla, Bojgo, Gompa, Saspul, Nimu, Leh, the largest temple-mutt in the region at Chushot, Ugu, Marchalang, Bhirugaon, Upshi, Shagrot, Gya, Taglang La, Debrid, Pologoka La, Thupej Gompa, Chungighar Langsham, Nyeema Moth village, Dudti Dere, Niguchi Dere and Langankhel Tatore Yod Ma. Demchok has a hot water spring. A little ahead is Tashigong temple

which was once part of Kashmir. In western Tibet, Gargunsa was the old site belonging to the government. From here the route leads to Namru, Gartok to Kailas Tarchen. The distance between the capital of Laddakh and Tarchen is about 550 km with difficult to cross Himalayan rivers. From Shimla, the journey to Shrikailas via Gartok is 641 km long. The India-Tibet broder starts at Dhivki Ghata (15400 feet). From Almora, the 302 km journey to Shri Kailas from Untaghura Ghata is very tough. Therefore, preference is given to the 331 km route via Darma Ghata. ॥ॐ॥



The World of Invisible Spirits in 14 Temples and Mutts in Kailas Mansarovar

It is surprising that the rebirth of invisible spirits in 14 temples and mutts of Kailas Mansarovar is still a secret. The process of studying the secret of life and rebirth after death and to understand the Gopan Gyan continues in the tempels of Meru.

There is a procedure for performing the last rites of the Lamas (Siddh Sanyasi) and Dabaa (ordinary Sadhus) in the temples of Kailas Mansarovar. The book on secret studies is revival of the Indian Vedic Dharma-Sanatan Satvat Dharma. It is a collection of description of the spirits in Sharda script Kashmir-Sanskrit Ganga Yamuna Bhont Tibetan, Aitray Aranyak, Brahadaranyak, Upnishad, Shatpath Brahman and Garud Puran. There is a strong influence of the culture and philosophy of the Rigvedic era in Trivishtap-Tibet. It is to be noted that Devvani Ved has a description of holy Kailas. During imprisonment in 1941 during the British rule, the Sanskrit scholar Dr. Sampooranad had written the book 'Aryon ka Adidesh'. On the evidence from the mantras in the Rigveda, he had proved that the ancient Jambodweep Bharatkhand of the Aryans, the defenders of the Vedic culture, is Brahmavrat. In his fierce form Shrirudradev Dharmapal, the founder of morality in Rigveda, is the established god of

Kailas. It is believed in the temples that listening to 'Bor Do' opens the door to Mahamukti., like it happens in India after listening to Garud Purana.

About 2500 years ago, Shrimad Adi Shankaracharya (Acharya Shankar) had imparted the deep knowledge and Navsandesha of Advaita of the Vedas and Upanishad in Kailas. Who inherited the knowledge of Acharya Shankar is a matter of research. What was the influence of Acharya Shankar on those in Tibet who believed in spirits and ghosts? The rites and rituals of Tantra-Yantra-Mantra are called 'Hirak Path'. Like the Sanatan Dharma, the rites and rituals of Tantra-Yantra-Mantra are called 'Hirak Path'. Like the Sanatan Dharma, the Sanchit Karma, the Karma of past and present, is the basic element of the mystery texts.

The Buddhist Mahayan observes the principle of Trikaya, which has been divided into Dharmakaya, Sambhogkaya and Nirvankaya. Dharmakaya includes the supreme truth, Sambhogkaya is about heavenly blessings and Nirmankaya refers to alertness and wellbeing. Tantrik Vajrayana refers to a fourth Kaya—Mahasukhkaya-Swabhavikkaya. Knowledge about Mukti is obtained by reciting Bor Do Thos-Grol Chen Do Bardo. The lotus chakra is considered very important in the Indian Buddhist Yog tradition. There is a mention that the navel region has a 64-petal lotus. The eye to knowledge is opened by the eight Dal Chakras in the Hridayachakra. The neck is home to 16 Dal Kamals. Lastly, in the Swabhavikkaya Chakra in the head rest 32 Dal Kamals. Also, to transmit power a lotus of four petals is said to rest above it. It is to be remembered Shivasamhita, Shivgeeta, Patanjali Yogsutra, Gherand Samhita, Goraksha Samhita, Siddhisiddhanta etc form the basis of Trikaya of Tantrik Vijrayana.

The secret of life-death-rebirth cycle and Tibet's mysterious Gopaniya of Tibet is detailed in Brahman Granth, Aranyak, Purana and Upanishad. Dialogue with Nachiketa and the god of Death, Yama, helps in solving this mystery. The real Garud Puran mentions Agastya Samhita, Brahaspati Samhita, Dhanvantri Samhita and lastly, Pretkalpa (1908: Garud Puran of Pandit Manmathdatt Shastri). The Pretkalpa of Garud Puran mentions the journey of the soul after death,

frightening description of torture in hell, crossing of Vaitarni by the dead person's soul and rebirth. Pictures of hell, its devils and evil souls on cloth and Thanke etc in the temples of Kailas Mansarovar are scary. The Lamas in Kailas temples constantly perform yagnas, recitation of mantras and Tantrik rituals to provide safety from the shadow of people who die unnatural death and people with evil tendencies. The rosary in their hands is in constant rotation. Prayers that protect from the souls of evil persons continue.

In this background, the last rites of bodies of dead Lama-Daba are performed in accordance with the Karmakand of the Satvat Dharma. At the time of the cremation of the body, mantras are recited to the accompaniment of bells, ghadiyal, conch etc and by offering havan material and butter. Like in India, the Karmakand continues for 12 days for the peace of the dead person's soul. Lastly, a Mahabhoj is organised in the Devghar of the temple after suitable offerings to gods. The ashes of the body are collected and placed on a five-cornered stone platform which is covered by stone masonry. This is the Chorten Samadhi of Lama Daba. The Chorten if prominent are inlaid with turquoise, red coral stone and other precious stones. At the time of the funeral rites in Kailas Manaskhand the dead person's head is broken by pouring ghee on the head. This task is performed by Siddh Lamas who receive an offering from the devotees. According to the Lamas, the Kapalkriya provides escape to the departed soul from the body. At the time of cremation in India the dead person's head is struck with a bamboo amidst mantra recitations by the Mahapandit and pouring of ghee. That is to say the manner of cremation in Kailas Mansarovar is similar to the Indian tradition.

Chorten commands veneration from Lama Dabas and pilgrims. As in the Indian tradition, some Lama Daba believe in high feast after the death rituals. The bodies of the Lamas etc are placed on top of a mountain as a Mahabhoj for the birds and animals—Snow Cheetah (Yi), bear, wolf (Changu). Fox (Haje), dog (Shwan), kite, vulture, crow etc. The vultures and dogs seem to enjoy the feast for a number of days. The Siddhi Lamas have no Chorten. Their bodies are considered sacred the death of Sadhaks in the mountain

caves around 14 Mutt temples remained unknown for years. When does the Sadhak's soul merge with the ultimate? The lamas consider death in Kailas Manas Sarovdar Khand as a reward for good deeds in the previous life. The godly spirits introduce them to the knowledge of Kanjor-Tanjor. Success comes from the unseen cooperation of the godly spirits. They invoke the name of Dharmapal, the Adhishtata deity of Kailas, during the time of adversity. Lama Daba regard Dharmapal Rudradev as omnipotent and Mahakaal, the ultimate destroyer. ॥ ॐ ॥



The Secret of 'Shambhala' in Kailas Mountain

The 'Shambhala' of the mysterious spiritual-cum-religious knowledge is located in an unknown place in the mountain range in Kailas. Siddh Sadhus deeply attached to Yog Sadhana gather in the snowy mountains every seven years. They worship the white lotus in the 'Sahasrar Brhamarandh' in the 'Shambhala'.

It is worth mentioning that the centre of the source of intense timeless energy has been mentioned as 'Sham-cha-la', best land (Pavitra Bhoomi) and sacred land from the point of view of spiritual consciousness. Buddhist texts have used the word 'Chin-che' or 'Pragyavan/Buddhimatapurna' person. It was revealed by Chin Che Khai. 'Shambhala' is considered a mysterious and magical land in Tibet, Mongolia, China, Siberia, Japan, Cambodia, Vietnam, Malaysia, Thailand, Sri Lanka, Paras, Yunan, Sahara, Kandhara and India. Indeed it still remains an unsolved mystery. Brahmayavidyavadi say it is west of Trivastap (Tibet) in Kailas. For thousands of years caravans of nomads of Tibet and Mongolia have been searching for 'Shabhala' in the glaciers. It is also believed to be somewhere between Gangdhisri mountain and the Gobi desert. It is also mentioned that it is located between

Namoor Nur and Kuvan Lunu mountains. Like the godly Meru mountain, Shambhala has a heavenly radiance. Its natural beauty is captivating. Ancient texts say that the beauty of Meru-Sumeru-Mandrachal-Kailas cannot be described.

On the basis of Tibetan and Chinese texts, historians of the Himalayas describe western Tibet as the location of Shambhala where Kailas Mansarovar is also situated. Everybody accepts that the holy Shambhala is somewhere in the Himalayan rivers. The Siddh Gurus of the Himalayas have described Pragna as the consciousness centre of Kailas. Mahadev Shiv is pouring joy in Kailas. Mahadev is Chidakash. Because of Shiva, Kailas is imparting to the world the divine powers of Pragna, Buddhi and Maya (power). From the Vedic times, Kailas is the most powerful centre of the energy of Parampavitra Satatva. Adishankaracharya said about Karma:

‘Durlabham trayamevaitat devanugrahetukam/Mumukshatvam manushyatavam mahapurushsanshrayah.’

Good deeds in the previous life and the grace of god bring together freedom from the life and death cycle, humanity and Siddha Gurus. Great souls lost in Tapasya have been living in the caves and caverns of Kailas for thousands of years. Its veracity has been mentioned in books by Paul Briton, Swami Vishudhanand Paramhans, Mahamahopadhaya Pandit Gopinath Kaviraj, Guedjjeff, Bishop Charles W. Leadbeater, Brahmavid T. Subbarao, Talbot Mundi, Ima Harding Briton, Swami Pranavanand, Vimal De, the Tantrik Drishti of Naropa, the secret books of Tibet, and books of Daitlaef Ingo Lauf. From the 17th century, researchers from Europe have been visiting the Himalayas to go to the bottom of the mysteries of Kailas and Tibet. Reaching the abode of Mahadev Shiv built with the hard granite stone on the summit of Kailas has remained a dream with the westerners. The inner periphery of Kailas surrounded by seven layers of small mountains has a snowy swamp and is subject to unexpected snowfall. It is nearly impossible to do the circumambulation in flakey snow. Eyes are dazzled by the strong sunlight falling on the crystal clear snow in Kailas. Oxygen is in short supply in the inner periphery of Kailas.

Even the mule owners who facilitate the circumambulation say no. Tibetans take permission for journey to Kailas after lying prostrate.

A lama of Tibet has said that Kangripoche (holy Kailas) itself is the Shambhala. It is written in the Tibetan Kailas Purana—Kangri Karchhak is the axis of the earth. Divine Kailas pierces the skies to be where it is. On way to Kailas lies a Kalpavriksha that fulfills all wishes in a jiffy. In the Satvatdharma it is called Kameshwar-Kameshwari and in Buddhism it is believed to be the residence of Amitabhbuddha. Mention of the invisible Kalpavriksha is also found in Prajapati Brahma's Kailas Mansarovar. The Rishis in the Vedic era marked the sacred Shambhala in Kailas Mansarovar. The first Jain Tirthankar Shriadinath obtained Parinirvana at this Shambhala.

According to Pauranic accounts the sacred and multi-coloured land in the middle of Jamboodweep is the divine Meru-Kailas. Adiguru Swami Dattatreya had the Darshan of Mahadev Shiv-Parvati after years of Sadhna in the caves of Kailas. Dattatreya asked Bhagwan Shiv: 'Where is the holiest place in the universe?' Bhagwan Shiv replied: 'The holiest place on earth is situated in the Devbhoomi Himvat Himalaya. Mere remembering of Himachal is more auspicious than pilgrimage to Varanasi. Kailas is my (Shiv) main residence. The Dhyana, Darshan, Sparsh of Kailas has infinite spiritual virtues. It is not possible to describe it in words. Kailas bestows all the four Purusharthas—Dharma, Arth, Kaam and Moksha. It is clear that Mahadev Shiv declared Kailas the holiest place on earth where gods and goddess from the universe come for Tapasya. Ancient texts have described that the divine dancing of Mahadev Natraj is witnessed at Kailas during the Pradoshkal.

According to the Skanada Purana, in the glaciers of Kailas is situated the unknown but holy Kalpagram. Pilgrim Sudarshan Singh Chakra has described in detail the unnamed, magical, divine and endowed with all powers the mutts in the glaciers of Kailas. The Pindari glaciers of Kailas—Gangotri, Kedarnath, Badrinath, Yamnotri, the Ladakh glaciers, Lahul-Spiti and Kinnaur—are interlinked. The sacred and the best land is situated in the valleys in the mountains surrounded

by icy expanse of water. In one such place is a small bridge in the shape of a bow linking the divine aashram. The head of the Aashram is the 1600-year-old Kuthmi Baba. The Theosophical Society also mentions the presence of the 1600- year-old Baba in the Kailas region. The Theosophical Society has solved the mystery about the annual visit of the Buddha at the sacred Uttambhoomi (valley) in western Tibet. Ancient texts say that the Siddha area in the periphery of Kailas Mahaparvat is spiritually very powerful. The bright orbit of Kailas provides instant Siddhi of the Mantras. On the sacred land of Kanngripoche a Talo fair is organized every 12 years according to the Satvata Dharma. According to the tradition of the Saptarishsi of the Sidhhi Gurus they meet in the sacred land of Shambhala once in seven years. Discussions on experiments take place in the unknown land in the middle of Kailas glaciers by the Siddh Gurus. ॥ ॐ ॥



Secret Meditation by Acharya Shankar in Divine Meru Mountains 2500 years ago: The Meru Mutt of Shankar in Kailas

Acharya Shankar, Adi Shankracharya, who had enlivened the precept of Advaitya 2527 years ago met Swami Dattatreya as an incarnate of Tridev in Badrikaaashram in the divine Himalayas. It is written in the 30th chapter of Swami Chidvilasyati's Shankarvijay Vilas that Dattatreya went to the holy Kailas through a cave and merged with the Brahma. That is where Acharya Shankar established Meru Mutt.

It has been revealed in Guruvansh Kavya published by Vani Vilas Press, Shrirangam, that Acharya Shankar went to Dattatreya Aashram near Kailas in the Himalayas and disappeared. Before that young Acharya Shankar met Jagadguru Badrayanvyasji. Later he went to the holiest Kailas mountain in Jambodweep. Followers of Buddhism call the residence of Paramabuddha-Amitabh Buddha as

Shambala-Samchala-Shambhala, that is to say sacred land. In the Vedic period, Kailas was accepted as Meru or Sumeru or Mandranchal. Kailas was the secret Taposthal, the place for meditation, of the Rishis—Vashisht, Bhardwaj, Atri, Gautam, Agastya, Kaushik and Sanat, Sanandan, Sanat Kumar, Santsujat, Vishwamitra, Kanad, Kapil, Upmanyu, Dattatreya, Muchkund, Parshuram etc of Shruti Smriti kaal. The Vedic period had the magnetic attraction of Kailas, the Tapobhumi of Rishis from Vedic era to Pauranic era to Dwapar and Kalikal, took Acharya Shankar to Shivlok of Mahadev.

The natural beauty of Manas Sarovar, created by Prajapati Brahma and the Sarovar of Dashanan Ravana mesmerised Acharya Shankar. Around Kailas and Mansarovar there are innumerable Siddh caves. In one of the larger caves among these Acharya Shankar did his long Upasana. There are references in *Punya Shlok Manjari* composed by Swami Sadashivbodh, *Sadashiv Brahmendra's Guru Ratnamala*, epilogue of Swami Atmabodh and Sushma Swyam that Devadhidev Mahadev gave five crystal Shivlings to Acharya Shankar. There is a similar mention in some other writings on Acharya Shankar's life. According to Swami Vishudhanand Paramhans, the Rishis have been imparting knowledge about divine power in the valleys of the Himalayan mountains and rivers for thousands of years. At the Gyanganj Aashram the crystal Shivlings are being made with the help of solar science and the seven rays coming from the sun. Mahadev-Mahadevi had appeared before Swami Dattatreya in Kailas. Lankadhish Ravana wanted to take the Atmaling of Mahadev to Sinhal. Acharya Shankar getting the five crystal Shivlings was a blessing from Vaagish (Ishwar of Vidyavani) and extension of 16 years limit. How Acharya Shankar received the knowledge of the mystery of Shiv is yet to be published. In an area covered by a blanket of snow year-round it is impossible to carve crystal Shivling in Kailas. There is also no evidence that the crystal Shivling came from the Neelkanth land (Nepal) and Shambhala region.

Acharya Shankar has mentioned the divine crystal Yog Atmaling in Kanchi in his reference to the mystery of Shiv. One compilation writes that Acharya Shankar established the

crystal Yog Atmaling in Kamkoti. Naishedh has also confirmed this. Kanchaya shrikam kautau tu yoglingmanuattam/Pratishthaya suresharya poojarth yuyuje guru. It is written in Shivrachaya that Acharya Shankar establish four of the five crystal Atmalings—Shringeri, Nepal, Badrinarayan and Chidambaram and kept the best Yog Atmaling to himself. He himself worships Yog Atmaling. Which of the four Peeths received this Atmashivling? Acharya Shankar went to Kinnarbhoomi Tibet Trivishtwap to unfurl the flag of Advaitya. Meru mutt in Kailas has gone into oblivion. The Acharyas of Shaivismat have been going to Kailas to worship Maharudra Shiv for the last 29,00,000 years. This is the main reason why according to ancient tradition the Buddhists have been able to formulate the hypothesis of Ahart and Kailas Puran. Following in the footsteps of Acharya Shankar the spiritually-minded Indians have been going on pilgrimage to Kailas even in the 21st century.

It has also been mentioned that descending from the high Himalayas Acharya Shankar went to Kailas Mansarovar in his 32nd year and immersed himself in Tapasya in the caves of Sadhana of Vedic Rishis, which is to say he immersed himself in Kailas. According to Shankar Vijayvilas by Swami Chidvilasyati, Acharya Shankar went to Kailas via a secret tunnel in the Aashram of Swami Dattatreya. The bulky frame of Acharya Shankar was transformed into a minute frame, minimizing his personality. The mystery of the magical crystal Shivling was unfolded in the 20th century by Swami Vishudhanand Paramhans, Jagadguru Shankracharya Brahmanand Saraswati and the Rajguru of Jaipur, Pandit Vidyanath Ojha etc. In the divine Gyanganj aashram in the Kailas region, the crystal Shivling was engraved on the right side of the head of Swami Vishudhanand Paramhans. The crystal Shivling of Kailas is established in Bandoool (Bengal), where it is counted among the magical Shivlings.

The meaning of the name of the holy mountains in Kailas is crystal. Last 65 years have been tough for the caves and aashrams of Kailas. Most of the Sadhaks in these caves live on merely quarter litre of milk. The Sadhaks have been worshipping in the caves sitting on lion's or deer's skin. It is the call of the time to do research on the Vedic era caves

of the Rishis. Mahadev Archana in Kailas is performed after obtaining Devatya from Sadhna: Deva bhotva devaim yajet.

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Secret Rendezvous of Rishis in the Large Caves of Meru

Siddh Tapasavis can enter the congregation of seven Maharishis in the caves in Maru or Kailas region mentioned in the Vedas only after going through tough tests. The tiny body of these Maharishis shines like the light. Their body acquires the tiny shape through magical powers. It is rare to meet the Maharishis and even a brief encounter with them brings a basic transformation: Mahatsango durlabhogamyo amoghscha.

The door of these caves is narrow and leads to a large passage down below where exists a spherical room etched out of a round rock where darkness is suddenly pierced by an unknown source of light. In no time, it begins to dazzle and hurts the eye. The bright light begins to take a human shape. Mats of deer and tiger skin float in the air. Amidst storm and high winds, dust particles acquire the shape of the Mahatapa Maharishis. The mop of hair on their head drops below on the tiger mat. Their heads down Mahatapa rishis appear to be lost in thoughts. Their dense eye brows appear to be half a foot long. They are able to blink easily with their heavy brows. Their eyes seem to radiate sparks of fire. Their face is barely visible because of the dazzling light behind them. One of these Mahatapa rishis has spread a tripod below his arms. Probably he is the chief of this secret gathering. As suddenly as it started, the lights begin to dim. Within the blink of an eye it is all dark and everything disappears. Men become invisible.

Details of the secret gathering of Mahatapa Mahasiddhs are astonishing. The Rishis and Munis have their own mysterious world in the unknown place in the glaciers of Shri Kailas.

Swami Vishudhanand Paramhans had an opportunity to meet unknown Siddhis in western Tibet (Kailas) during his childhood. According to him he had to take support to wear a garland because of his Siddh body. His hair and brows were extraordinarily long. Later in the invisible Gyanganj in the middle of a glacier Swami Vishudhanand was educated in Suryavigyan. The superiors of Gyanganj and other invisible aashrams in the Kailas region lived in a snow-clad cave in the mountains which has a small statue of Mahadevi Rajrajeshwari of Srividya. The book 'Ghost Land' also refers to seats of unknown Rishis of divine powers hanging in air and secret gatherings near Mumbai's Elephanta Cave's Kailas. The faces of these Rishis are not visible. It shows that there has been a long tradition of keeping the identity of Rishis with divine power anonymous.

There are strict rules to gain entry into the invisible aashrams in the caves and glaciers of Kailas. Omnipresent forces can gauge the present, past and the future of those interested in Sadhana. At the time of entry into the aashram a vow is taken to maintain secrecy under all circumstances. The first test is about celibacy and failing it leads to expulsion and harsh punishment. In the pursuit of Brahmvidya those failing the Siddhi tests lose all powers. The young study the mysteries of Brahmvidya for years in the caves and aashrams where clothes and other goods arrive via the sky route. According to Swami Vishudhanand Paramhans a tiger will arrive at the door of his class and instantly turn into a teacher. Therefore, within the periphery of Meru the Siddh body is taken as a bundle of atoms and considered capable of easily turning the tiniest of forms into bulky ones and vice versa. It is made clear to the teachers of Shrikailas that they will not transfer their knowledge on Brahmvidya—Suryavigyan, Shabdvigyan, Dhwanivigyan, Nakshtravigyan, Chandravigyan, Vayuvigyan, Shrividya etc—to anyone. Perhaps the Mahatpa have kept with them information on the pupils. It is not possible for ordinary people to carry the load of godly powers which can also be misused.

Prominent rishis like Swami Dattatreya, Sanat Kumar, Sanandan, Kapil, Kanad, Vashisht, Vishwamitra, Bhardwaj, Atri, Kaushik, 27th Krishnadwarpayan Vyas, 7th Manu,

Upmanyu did their Upasana of Mahadev Shiv in Meru Kailas. Present in Kailas for thousands and lakhs of years is the intense 'Spandan-Kampan-Tarange' of godly powers from the Vedic era to Adishankracharya Acharya Shankar era of 2600 years ago. There is no language barrier for Mahatpas in communicating divine powers. They dispense knowledge for the good of the universe. Misuse of Brahmavidya leads to the birth of Lankeshwar Ravana and begins the war for great destruction. During Treta and Dwapar eras the great Shri Ram-Shrilankeshwar war and the 18-day Mahabharata had rattled the Mahatpas of Meru.

It is important to mention that 15,500 years ago, an Indian became the king of Egypt (Pharaoh) after visiting Egypt. In ancient Egypt the scholars of Brahmvaidya established a secret sect (The Hidden Life of Free Missionary Bishop Charles W. Leadbeater). The seekers of Brahmavidya from Europe, Eurasia and Asia have been drawn like the magnet towards the Shivpuri of Mahadev Shiv in Meru. It has been a rare fortune of some to have been accepted by the gurus in the caves and glaciers of Kailas. The author of the last book on the Mahteerth, Bimal De, and Sadhak Sudarshan Singh Chakra have revealed the mysteries of these aashrams. From philosopher Tilopa, Acharya Nilopa (both Indians) to Goswami Tulsidas, Anandmayi Mata, Telang Swami etc Meru has been the main centre of attraction. Leadbeater has written about the story of Shaktipat on full moon day i.e. Guru Purnima in the Kailas mountains. At present, the Maharishi, Mahamuni, Mahasiddhs etc are not willing to grant audience to the Kailas pilgrims. They appear to be indifferent or upset about the present conditions in the world.

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Meru Kailas: Sumeru, Dashkandhar Lankeshwar's Magical Divinely Technology Power Centre Mahateerth

After years of intense meditation of Odhardani Mahayogeshwar Avinashi Mahadev Shiv in Kailas Meru, the centre of earth, Mahapandit Lankeshwar Dashanan Ravana was blessed with the knowledge of the magical, divine latest technology and arms. Scriptures tells us that long period of Sadhana is fruitful: 'Deerghakal nainatriya satkara sevito dradhbhoomi'.

It may be mentioned that only Dhoojarti Shiv knows the secret of the infinite power and the making of Amoghastra Sudarshan Mahachakra. The holy spots in the Himalayan glaciers remained the centre of imparting knowledge by Dhoorjati Shiva. Moving ahead of the gods through Pushpakyan in the skies in Tretayug by Mahapandit Lankeshwar's was an astonishing feat in the era. Anshobodhani, the air-borne weapon of Maharishi Bhardwaj, remained a mystery because it was enveloped in the secret knowledge of Yantrasarvasay. Mahamuni Agastya, Maharishi Atri, Vashisht Mahamuni etc were not in favour of disclosing the secrets of Vedic scientific weapons and the knowledge of the Shastras. Knowledge about the power of the Sun to cause great catastrophe and Mahasrajan was known in the Vedic era. The godly Rudra of the Vedic era has been accepted as a synonym of the sun. That is why Mahadev Shiv, the Kailas resident, controlled Vedic knowledge or Brahmavidya, weapons and other technological equipment. Receiving education from Rudra is a very tough and painful Upasana. The third eye of Rudra was and is more destructive than any atom bomb. The weapons of Rudra like Pinaki bow, animal-slaying weapons, Khatvang, trident and Paash have great destructive power. Rudra Shiva had cautioned Agastya Mahamuni against using the extremely destructive weapons in the epic Ram-Lankeshwar war.

Any campaign for world conquest faces a problem in the beginning, that of unraveling the secrets of Vedic rishis' deep knowledge from the originator of Samradrishti Lankeshwar and the technology used in making the weapons. In the tri-world of those times, only Mahadev observed no distinction between Dev, Manav (man) and Rakshak (demon). Only Mahadev was the defender of Advaitya: "Tasmiasastajane bhedbhavata" (disciples and god are one). Lankeshwar arrived at Kailas crossing the glaciers with his brother. Scriptures talk about technology for space craft running on solar power that travelled from one universe to another. Anshubodhani has the details of the speed of light rays and the transformation of the power of black matter. The magical weapons and equipment in Kailas etc presented Mahapandit Ravana in a new light. Later, Ravana enriched his knowledge by Tapascharya and made smaller planes.

Twenty first century scientists are astonished by the range of arms that Dashanan Ravana had—Darupanchyantra, Rudrakirtimukh, Suryahaskhadag, Yantramanav, Mokkhshakti, Bhushundi, Kirtimukhshatra, Kanchanmalinshakti, Makarmukh, Ashvishmukh, Varahmukh, Doorniyantaran Yantra, Trishul Yantra, Trikaldrishtiantra, Darpanyantra, Madhumakhi, Divyachatra, Yantriksetu, Yantrikkapat, Swachalitkhand, Agnidiptimukh, Jeevanratnavlay, Agnigole, Nagpash, Indrapash, Brahmashttra, Darpanyantra, Prakshopastra, Varmyukt Ajgav, Samudripot-submarine, Kapilvad javelin, Sahastraksh, Agniban, Brahmpash, Amodhshakti etc.

There are accounts to suggest that the airplanes—Yans--of Dashkandhar Ravana were run on solar energy and oil from flowers (Ratanjot-Jojaba-Surajmukhi). Pauranic texts say that Avinashi Shiv had information on the activities of all inhabitants of earth. There were limited numbers of Dashkandhar's Darupanchastra, Rudrakirtimukh radar and spying satellite which received the image of those who entered Lanka. It made it possible to bombard and destroy the enemy army. Devraj Indra also had the Kirtimukhastra which provided him information in advance on Sumali's yatra to Devlok. A dwarf Hanuman was stopped by Rudrakirtimukh Darupanchastra while entering Lanka by Lankini.

Ravana was eager to obtain Brahmachatra of Devlok. Shivpuri Kailas has arms several times more powerful than the invisible Brahachatra of Devlok, which repel all attacks on it. Dashanan made Brahachatra to make Lanka safe but it was able only to cover it with darkness which made Lanka invisible when attacked from air. Shivagans in Kailas used to walk and talked to each other while travelling to different mountains and glaciers. Then there was Trishul which remained a version of wireless satellite phone. The gods were able to communicate with each other by video imagery. For conquering the world, Dashanan Ravana needed Trishul and the equipment for direct video communication. In Lanka it was called Madhumakhi.

In the darkness in Shivlok Kailas, Shivagans would take help of Darpanyantra. The meditators in Shivlok obtained their information from the Trikaldrishta yantra which was like today's television. In Ravana's Lanka this instrument acquired a magical form. The Shivagans had the automatic Bhushundi rifle whenever needed. The Devasena had been fighting the demons with fire-spewing Bhushundi rifles. With his knowledge of Suryavidya, Lankeshwar had the Darpanyantra developed. It attacked the enemy with the power of sun rays converted into laser beam. Both the fighter planes in the air and the army on the ground could be destroyed. The atomic weapons were made in the laboratories of Brahmadevidyavid Ravanputra Meghnad Indrajit in glass furnaces. The Pashupatastra of Mahadev Shiv and Brahma's Brahmastra were thousands of times more powerful than the modern atom and hydrogen bombs. While giving Pashupatastra and other divine weapons, Dhoorjati Shiv had cautioned Mahamuni Agastya that the effects of their destructive power will stay for many many years which will make the earth unfit for inhabitation by people for thousands of years. Therefore, the battle for universal good must continue.

It may also be remembered that Ram got all the Divyastras by worshipping Shiv's Shivling. After the refusal by the sea god Varun to allow passage to him Ram converted his bow into Agnibrahmastra. That is when Jaldev Varun appeared. It remains unclear if it was necessary to release

the Agnibrahmastra after the transformation of the bow. The area stricken by Ram was converted into sand. There is a vast land of sand from Thar in Marukantra Rajasthan to Sahara. Ram's Divyastra given by Shiv is mentioned in the Shivgeeta. In the war episode in the Ramayana, Mahamuni Agastya asks a worried Ram in front of Lankeshwar Dashanan Ravana to release the sunrays-propelled Brahmastra after recitation of the Surya-Savita-Adityahriday. This spells doom for Ravana. With the end of Dashkandhar Ravana and Kumbhakaran etc their Divyastra knowledge was also buried forever. From Dashkandhar Kailas the world inherited knowledge about sources of energy and atomic fusion, methods of communication, electronic and satellite revolution and robot technology and how to use them. The details of the weapons are astonishing. They lasted till the world war of the Ramayana. ॥ ॐ ॥



Kailas: The Meru Puran Story

It says in Guhyakalyupanishad: 'Devloko lalata ch shattri shalyaakshyojnam meru/ Semantdandyosya grahtratnasmakulam'. Atharvaved has six main branches. Brahma taught his son Athvarna the secret Guhopanishad of Upnashid. Describing the universe, he said that the Great One in Devlok should be remembered whose brow is 36 lakh Yojan. Meru filled with jewels defines its forehead. 'Syatam himidri kailaso tasya davyastu kundale' (Himadri and Kailas are the two ear rings of Devi).

The ancient texts in all the seven continents of the earth consider Jambodweep as the holiest. Jambodweep is itself noticeable and a vast region. In its middle is Meru like an ear ring in the ear. Meru is snowy. Its mountains are blessed with gold, silver and gems. They radiate like the mysterious Shiv idol.

On the eight sides of the divine mountain of Meru (Kailas) are eight parts-Khands. In the east is Amravati, the Agneyakon has Tejovati, Yamyadisha has Vaiyvaswati, and Nirirtikon has Rakshovati; on the west side is Shudhavati, in the Vyavyadisha is Gandhvati; to the north is Mahodaya and in the Ishankon is Yashvini Purian. The mountains on the four sides form a circle of trees, forests and sacred ponds. Mandar Parvat, Kadambpramukhvriksha, Chaitravan and Arunodaya Divya Sarovar are on the east. On the west side are Vipul Parvatraj, Ashvasth (Peepul), Vaibhraj forest and Sitodak pond. The north side has the holy Suparshav Giri, Nyagrodh Pramukh trees, Nandanvan and the holy Manas Lake. To the south are Gandmadhan Pavitra Giri, Jamboo tree, Vavyavarni forest and the main Pushkar Sarovar. The present names may be different.

Ancient texts mention that each of the four sides of Meru has five precious stones. The east has Sitant, Chakrabhunj, Malvayan, Kukuri and Vainkankat; on the west side are Vadurya, Vikas Kapil, Gandhmadan and Marudhu. Hans, Vrashabhshanku, Kumbhnag, Anjan and Kal gems are in the north, on its southern side are Shinshar, Patang, Krachak, Trikolvan and Nishadh. The Kesrachals north and south of Meru have their own importance. The Kesrachal in south has Nishadh, Hemkut and Himvan while in the north are Nilgiri, Shwetgiri and Shrangvan. The beauty of Meru's Giri is captivating. Its natural beauty helps in concentrating on Yog Dhyana. Meru has been called the land of Siddhi. It has the world of Kinnars. All around Meru, the gods are found meditating. Thus in the description of the holy Meru, surrounded by divine mountains, is found mention of Bhadrashwadi Desh and venerated gods in Jamboodweep.

There are sweet and interesting tales of great rivers in the upper part of Meru. These rivers merge in the ocean. The rivers are: Sita in the east, Chakshu Bhadrashwan in the west, Bhadrakuru in the north and in the south Alaknanda Ketumal. In ancient texts the names of the great rivers are different from their current names. Nardiya Sanhita has a beautiful description likening Meru to Karnika. The four petals of the lotus mention four mountains—Gandhamadan, Malyavan, Nishadhayam and Anil—and four countries—

Bharat, Kuru, Bhadrashav and Ketumal. In the southern part of Meru are three 'Varshas'. Ancient texts call the country situated between two mountains as 'Varsha'. Brahmavrat Bharatvarsha extends from the Himalayas to the sea coast. In the three 'Varshas' of Meru are situated Bharatvarsha, Kinpurushvarsha (Trivishti, Himalayan Tibet) and Harivarsha. North of Meru existence of Ramyakvarsha, Kuruvarsha and Hiranmayavarsha has been acknowledged.

It is extraordinary that mountains with 'Om' inscribed on them can be seen in the holy mountain chains of Meru. According to Shardatilak, 'Nad avaim ghanibhootah kavyachidbhyoti bindutam'. (Nad as ghanibhoot acquires the shape of a dot). It is written in Tratriyopanishad: 'Omit brahma/Omitanda sarvam'. (Om is Brahma/ Om is everything). There is description of the eternal consciousness of Rishis and their Brahmavidya.

Kailas-Meru has deep connection between Avinashi Rudra and Holocaust. Dr Ramvilas Sharma has written while recounting the event of the Pralaykatha of Atharvaved in a chapter on West Asia, Rigveda's Sarawati, Bharat and Jalpralay: 'Yatra naav pramamshanam yatra himvatah shir' (The boats were lowered from the Himalayan summit). Manusmriti says that a country existed between Brahmavrat-Saraswati and Dvashdwati sacred rivers. It was the sacred Meru of Vedic era and Brahmrishidesh. (Kurukshetram ch matsyashav panchalah sharsenkah/ Aish brahm deshona ve brahmavartadanaar.) The origin of Mahanadi Saraswati is believed to be the Meru region's Giri. The Rigveda also mentions the invisible link to Jalpralay. Dr Ramvilas Sharma connects Saraswati to the banks of Dvashdwati. Vaidic Rudra lives in Girit. Meru is the holiest mountain in Giri. 'Tavmagre rudro asuro maho divah' (Oh Agne, you are the Rudra who gives life from Dhulok.) It says in Rigveda: 'Sukhankat Parmeshwar Shiv in Dhulok fulfills the wishes of his devotees. The gods fear the fury of Rudra, lest he takes any extreme step to enforce the limits of conduct. The human sons of Rudra have Swaranranjit (Hiranyavashibhih) axes in their hands. Everyone fears Meruts.

Dhoojarti Rudra is the Mahadev who travels in all the three

worlds of the holy Meru. He is Raktabh and Jatajotdhari (Arush kapardin) and with his roar the whole universe trembles. But Rudra is sitting quietly in Meru as Mahyogeshwar. Rudra's Asan has been in existence in Meru for 29 lakh years, from the time of composition of Rigveda. Regions of holiness came up with Meru at the centre. From the Vedic era the divine image of Meru, the abode of Rudra and his consort. Rudra, has influenced cultures afar—Sumeri, Maya and Siberia. Meru of the Vedas is not a matter of argument. 'Ye twatarkirk bhava natansatrke yojeyet/ Ten shabdharth chintas na savyastha nay a shivah.' Shiv is beyond words and meaning. ॥ ॐ ॥



Five Bijaksharas of Kailas; the Divine Power of the Four Beejaksharas of Manas

Siddh has favoured extreme secrecy for Kailas. It says in Yamal that good and bad are part of Mahamaya. Sakar is with Maya but not Nirakar. 'Sagun nirgun cheti mahamaya dwidha mata/ Sagun mayayah yukta tatha hina tu nirguna'. Rigveda: 'Richo akshare paramvyoman yasmin deva adhivishwa nishedu.' Yasna veda kimrichar karishyati ch ittswidust eme samasate.' (1-164-39).

'Richas and Akshar and Param are Vyom. All gods are contained in them. What will those who do not know it do with Rik? But those who understand it get near him.' Ancient texts tell us that the meaning of Mantras is clear only to the Rishis and not those who are not Rishis. 'Na pratyakshmanusherisht mantram'.

In this background, the divine centre of power of the five (Hims) Beejakshars of Kailas and four of Manas Sarovar are enveloped in mystery. The basic (Hindi) letters of Kailas are ka, ai, la, aa and sa. In the word creation by Brahma ma, aa, na and sa are four basic letters. It is an extraordinary coincidence that the Siddh Panchakshri

Mantra of Maharudra Niranjana Avinashi Shiv is Namah Shivay. From Sadashiv, Adishankaraharya received the secret knowledge of 'Shivrahasya' and he revealed the divine power of Panchakshri Mantra in Panchakshri Stot. It may be remembered that the creation of Navdurga (nine powers) was made possible by the amalgamation of three Tatvas—Sat, Raj and Tam.

It is a matter research on ancient texts as to when and how Divya Giri Meru, the holy Brahmvart in Jambodweep, was named Kailas. The holy Meru mountain finds mention in the Vedic era. What secret behind the naming of Kailas was kept from the Vedic era to Pauranic and Upanishadic era's Rishiyug? In the only Brahmvrat the Rishis endowed with Brahvidya called the eternal letter Naad as Brahma. The relation between Naad and Dot - Bindu and the Brahma letter was declared divine power. Farsighted Rishis were face to face with the Varna, shape, Devta, physical and spiritual power of the Naad of the letter. The Skanda Puran says: 'Shabdbrahm param brahm nanyorbhedra ishyate/ Laye tu ekmevedam shrishtao bheda pravartate// Anyonya pekshino bhoop shabdartho hi parasparam/ Arthbhava na shabdostiti shabdbhave na budhyate.' There seems to be no difference between the word brahma and parbrahma. The word and the meaning are interdependent. There is no word without meaning and nothing is comprehensible without word. The secret has been revealed in Tantralok by referring to the internal strength under Shabdrashi Bhairav—Shabd Brahm. It creates the world. That is why it is considered as mother. 'Shabdrashe bhairavasya yanuchhan tayantri/ Sa matev bhavishyatatvat tenaso matrakoditam// Abuchuntaya bhavishyatwat.' In the Pauranic and Vedic literature word is described as 'Vagye param brahma', that is to say that word is Param Brahma.

To understand the secret meaning of Kailas and Manas the door to mystery is opened by Maheshvar Vaagish Shiv through Maheshwari. Vaagish Shiv has explained the Varna, shape, Devbeej and all kinds of powers of Parbrahma letters of Shiv. The Brahavidya expert Muni Jinvijay collected all the rare writings on the Matrika mysteries by the Rishis of the country, from the Rishiyug to Kaliyug. It is a priceless

book on the Akshar Brahm of 'Ekaksharnamkoshsangrah and Shivdrishti - Tantra series of Kashmir. Apart from being well versed in Brahmvidya, Shri Vidyanaath Ojha, former Rajguru of Jaipur, was a follower of correct enunciation of Aksharbrahm. He considered the waves set off by the recitation of Akshar Mantra as the source of great strength and presented the correct picture of the present.

The 18th chapter of Ekasksharnamkoshsangrah has a description of the five basic letters in the word Kailas of Avinashi Nirnan Shiv. About the first letter 'ka' in Kailas, it says:

Kakaram brahamno beejam peetam vrishtikaram param/
Sanjeevanamsheshaanam lokanam vridhidaykamah.

The meaning of the letter 'ka' is Lakshnik, Prateekatmak, Sanketik, Koot and Anubhavgamya. This letter is the base of Brahma and signifies anger. It is yellow coloured. It supports the earth and is itinerant. It provides Sanjeevani to the three Loks and the universe and also fulfills wishes. By fulfilling all wishes it helps in the growth of the planet.

Enkaram bharatividyasfatikam gyan siddham/ Chatuh
shahstikalasiddhidayakam paramam shive.

Enkaram is the root of Vagdevi Saraswati. It is white like a crystal. It imparts knowledge. It enables learning 64 arts. A prayer hails Ambe for being so beneficial.

Lakaram shakrabeejam syat peetam sarvaphalpradam/
Agnistambham jalstambham swechastambaham visheshtah.

Lakar is the root of Vedic god Indra. Its glow is yellow which is beneficial. It steadies fire. Here fire means Chidagni-Chitatva. It steadies wavering mind, water and desires to direct them into equanimity. It is also considered an earthly element.

Akaram tu parashaktiah shwetmakarshsiddhidam/
Ichachasiddhim swatmasidhim varnane.

Akar itself is Paramshakti. Its whiteness is fragrant. It

provides all Siddhis. Its special feature is that it is Siddhayak of desire, self and liquid which means medicine is the best blessing.

Sakar bharatibeejam shwtam saraswatpradam/
Pratividvadjnaya varnam yoshitam vasham.

The white colour is the root of knowledge providing Adhishtatri Mahasaraswati. It provides Saraswat Sadhna. Its mere recitation ensures victory over scholars. It can control the best.

In brief, the waves generated by the recitation of five (Hindi) letters of Kailas give strength and power to people in the entire universe, contributes to their prosperity, expertise in 64 arts, victory over all schools and steadies the mind and desires. It is the root of Brahma, Vagdevi, Vedic Indra, Parashakti and the earth. Kailas is the catalyst to Sambhav and attracts all spiritual Siddhis. ॥ ॐ ॥



Unraveling the Mystery of the Four Beejakshar of the Four-headed Shiv of Manas

Prajapati Brahma was pleased by the penance of the best Rishis in Kailas. Brahmaji was unhappy that the Drishta Rishis had to go to Badrikaashram-Badrivan and distant rivers of Meru for bathing. It was then that the idea of having a water body at the door of Kailas struck Brahmaji. That is how Kapalakar Manas lake came into existence.

Manas Sarovar was helpful in Tapascharya by the gods of Devlok. The four letters of Manas (in Hindi) are Ma, AA, Na and Sa. The mystery of Ma was unfolded in Ekashranamkoshsangrah: Makarmishwaram vidhyajyotiraktam sukhavaham/ Vashyaaskarshan santan siddhi danaiktatparam.

Makar is the symbol of God. Its red glow is like fire. It imparts learning and happiness. . It gives the power to attract. It begets the desired offspring and encourages giving of alms.

Akaram tu parashaktiah shwetmakarshsiddhim/
Ichchasiddhim swatamsiddhim rassiddhim varnane.

The power of Parbrahm has a shape. 'Aa' has 11 shapes. 'A' is the father. It has pure attraction. It gives Siddhi for all kinds of physical and spiritual wishes, temperament, love, food, adornment and medicines.

Nakaram nirvikalpam syadprameyambhakshram/
Vayuvegam manovegmichcharupam bhaved dhruvam.

Nirvikalp is shapeless. It is intelligent. It is never destroyed. It adds speed to the wishes in mind. It is a Brahma image and provides limitless strength.

Sakaram bharatibeejah shwet saraswatpradam/
Pratividvadjanya varanam yoshita vasham.

It is the root of Vaidic Vak and is white. It leads to spiritual sadhna. It makes profound scholars figures of veneration. It attracts woman power or maternal instinct. It provides strength.

The lustre of the letters in the words of Kailas and Manas is unique in Ekashrimatra dictionary.

Ka-krodhisho dhatrisangyasch chakri shrishtiah karadigah/
Vargdigah pardvesh kakarah kamagah smritiah.

The angry letter Ka obeys all. Like the earth's rotation it keeps moving. It is a Vargdi letter. It fulfills desires—physical, divinely or spiritual.

Ai- Gyanamrito bhautikswadharo damodarastha/ Vagisho
varma bhayad ekaristripustha.

The letter 'Ai' is full of the nectre of knowledge. It fulfills all physical desires. It is the base of omnipresent Vishnu, Brahma. It is the root of education, speech and knowledge.

It is a shield against fear. It is located in Trichur. It is the seed of power.

La- Kriya kukdrato mansan pinaki bhublanujah/ Lampatah shakrasangyasch vadyo ranto lakarak.

‘Ra’ and ‘La’ are constantly used. ‘Ra’ is the root of fire and sun. It signifies action. It is reddish like the flesh. It signifies Pinaki Shiv. It is the Bhhorbal of Anuj and Lampat. It has also been compared to the sound of musical instruments.

Aa- Narayanstathanto murvrito gurustatha/Vishnushayya tatha shesho deergh akar ev cha.

The letter ‘Aa’ is the Narayan who lives in water. It signifies infinity. It is the sound of captivating music. It is Guruvar. Among the Tridevs it is Vishnu and his bed. Its shape is as vast as the Sheshnaag.

‘Sa’ Bhragu shwestha hanzo hrido dakshinpadagah/ Samayah samagah shukrah sangatiah sarankah shashi.

It is Bhriгу Rishivar. It is beautiful like the swan. It is the Vaishnavmat worshipping of Panchratragam. It represents time, divine music and life-giving Indra.

Modinakarkrat Aksharmala writes about the letter ‘Ka’: ‘Ko bramani sameeraatyam yam dashekshu bhaskare/ Kamgrantho chakrini cha patatri parthiv tatha.’ About ‘La’: ‘La shakre la tu dane syad grahnopi nigdyate.’ ‘Sa’: ‘Sa jeevechaa panchvakre bhirgau bhasi nishapatau. ‘The letter ‘Ka’ is in the form of Brahm. It is life, air, Yam, Daksha, sould, Kamgranthi, Chakran, sun and king. ‘La’ is Vedic Indra, gives alms and can cause eclipse. The letter ‘Sa’ is Shiv himself, Bhriгу Rishi, Guru Brahhaspati and the moon.

The word beginning with Natva/Natvadi finds mention in Ekakshri Naammala: ‘Ko yamagini divakare/ Lo dinendu vihangame/Somstrabhuk-simh durjane/Aa brahambadhyark chapeshu.’ In reference to Manas letters it is written: ‘Mah shivaamambu bhadreshu/ Aa brahmabadhyark chapeshu/ No raksha kavi varid/ Sastrabhuk simh durjane.’

The letter 'Ka' in natva denotes Yam's fire and the world. It will appear contradictory that on one hand it is the sun that provides life and strength to the world and on the other hand it is the destructive fire of Mahakaal Yamraj. In other words, it represents both life and destruction. Sadashiv was both the savior and destroyer of the world. 'La' symbolises the moon. 'Sa' represents the impregnable shield against all weapons. It is the arch of the Brahm, Surya, Sea and Pinaki bow of Shiv. The letters 'Ma' and 'Aa' in Manas symbolise Shiv's necter, Brahma, Sun and the Ocean of Goodwill. The meaning of 'Na' and 'Sa' is defender, farsighted poet-Rishi, cloud and defender against all kinds of weapons. For the rogue elements it is Mahakaal Swarup Simha. ॥ ॐ ॥



The Name of Shiva is Bigger than Shiva

Adidev Mahadev came along with the creation of universe. Bhagwan Shiv and Bhagwati Shiva appeared in the form of Ardhnarishwar. Shiv is the Odhardani. He is present in both the visible and invisible forms. According to Puranic accounts, Prajapati Brahma took shape in space as Shriharivishnu. A pride-filled Brahma started a war with Shri Harivishnu on being asked 'Who is Adidev?' The war between the two gods with destructive weapons led to an outcry in the universe. Bhhotnath Shivji, the protector of the universe, appeared in the form of a huge firewall. Brahmaji and Vishnuji could not discover the beginning and the end of this firewall. In praise of this form of Dhoorjati Shiv, this is what the Rishis have said: 'Karporgauram karunavtaram sansarsaram bhujgendraharam/ Sadavasantam hridayavinde bhavambhavanisahitam namami.' Remember: 'Mantravarnatmaka sarve, sarvearna shivatmaka.' The mantra is Varnatmak and all Varnas are Shivatmak.

The Rishis sang: 'Shantakaram shikharshayanam neelkantham suresham/ Vishwadharam sfatik shubhvarnam

shubhagam.’ The Rishis acknowledged the three letters of Mahadev Shiv as the ruler of the universe. Rudrakshtak stotra says that Ananat Mahadev Shiv lives even in the boundless sky. His will power is represented by Devi Adhya or Shakti Swaroopa Bhuvneshwari Rajeshwari. The universe was created by his willpower in a blink. The creator of Rudrashtak politely said that he did not know the Yog, Jap and Pooja of Shiv; he merely concentrates on worshipping Shiv. ‘Na janami yogam japamnaivya poojam, nataham sada survada shubham tubhayam.’ Only the Jaap of Shiva leads to the wellbeing of all the souls. All spiritual and physical comforts and prosperity is obtained through the Aradhana of Shiv and all the pain is driven away. Adishankaracharya Maharaj has said in Shiv Panchakshar Stotra that Shiv has absorbed all the harmful elements. Hence, he is able to destroy all pain and bestow wellbeing. The Rishis say: ‘Sarveshamev siddhnam moolam tatcharanacharam.’ All paranormal powers can be attained by worshipping the feet of Parbrahma.

The irony is that we do not know what form Adidev Maharaj Shiv has taken. We are frustrated when in our ignorance we grope in darkness. According to the Jaipur Rajguru Vidyanath Ojha it is not right to chant ‘Om Namah Shivay’. It can have both good and bad effect. Sanskrit scholar Ganpatlal Sharma believes that by doing this, the worshipper is worshipping Devi Shiva Parvati, not Shiv. ‘Ya’ in the mantra is Visarga. It is also not good to repeatedly utter ‘Om’. Rajguru Ojha used to say that ‘Om Namah Shivay’ should be recited only at the beginning of the prayer. After an interval ‘Namah Shivay’ may be uttered while counting with the rosary in hand. The Shiv prayer takes one to ‘Sambhav’ which causes a cascade of joy to flow.

The secret of Shiv lies hidden in three letters, ‘Sha’, ‘E’ and ‘Va’. Take out ‘E’ and Shiv becomes ‘Shav’. Knowing this secret, Adishankaracharya said that Shiv is Shav and Shav is Shiv. It is connected to the composition of Anandlahari and Saundryalahari. At the Manikarnik Ghat in Varanasi Adichankaracharya found a crying Tilottama Sundari. He asked her to give way. The weeping woman said that you say that Shav is Shiv and Shiv is Shav, so you asked Shav to give way. The request was a unique puzzle for

Shankaracharya. He closed his eyes to ponder over it. Then he realised that Jagatjanani Shaktiswaroop mother is in front of him. When he opened his eyes both the crying woman and the Shav had disappeared. Shankaracharya described the beauty of Jagatjanani Mother from head to toe in Saundryalahiri. Its verses contain the knowledge of all the Tantra, Mantra and Yantra. The Beejakshar unveils the mystery of Shivatva. The first letter of Shiv is 'Sha' which means destroyer. The Beejakshar mantra is: 'Shankaram shakadarah vidyayteyah saubhagyavardhanam/Anyonya kalah (da) devvairinam nashamabhavat.' But the letter 'sha' does good and imparts knowledge. It sharpens intelligence and brings good luck. It destroys enemies by making them fight each other. No effort is needed for this. It is a unique feat of the sound of 'Sha'. 'E' has been described as 'Shashani punreti sharvari' in Raghuvansh. 'E' denotes compassion, love and anger. 'E' is the Beejakshar mantra in Sharabh Tantra. 'Ekar vishnudaivatyam shamaraksharkaram bhavait/Roop kantikaram verney mohsiddhidam.' 'E' is a form of Vishnudev. It is obedient. It brings peace. It saves life. It brings spiritual and physical glory. Its prayer leads to release from distraction and brings spiritual and temporal happiness. The third letter in Shiv is 'Va'. Its ordinary meaning is ocean, air, Vyadhra and Rahu. Only Varun has been accepted as the root letter. 'Vakaram varun vidyat shwet swechabhriavidhim/Akarshan jaldhwanam sheshjwarnashanam.'

The sound of the root letter 'Va' is taken as the form of the water god Varun Rit. It radiates knowledge. It is white in colour because of Sat Tatva. White denotes peace. It generates desire but also controls it. It has a magnetic attraction. It passes through a watery path. 'The use of the word 'Jwar' in mantras is directed at pain. It provides relief from all kinds of discomforts. The sum of all the three letters in Shiv is that Shiv is Kalyankari, Pralayakarta, Palankarta, Vidyadata, Adhyatmic, Laukik Shobha Kanti Pradata, brings peace, safety, luck, beauty, removes pain and destroys enemies by instigating them to fight with each other. Clearly, Shiv is the Mahadev of Tridev. One of the nine Naths of the Nath sect, Brahathari said: 'Ekodevah keshavo va shivova'. In ancient days it used to be used for blessing while embarking on a journey: 'Shivah te santu patham.'

(May Lord Shiv make your journey successful). Shivam has been described as 'Tavvartmani vartnam', the harbinger of prosperity and wellbeing. Shiv means Shubh, Manglik, Saubhagyashali, Swasth, Prasanna and Samridh. 'Eyam shivaya niyateriyavatih/ Shivani vastirathjalani kachhit.' The suffix 'Om' is added in reciting the Shiv mantra as the main feature in remembering all the three main gods. 'Om' is written by stringing together three letters, 'Aah', 'Au' and 'Ma'. The first letter is called a form of Vishnu. It is also described as Brahma, air and Vaishvanaar. The mantra in the main letter is, 'Ankaram brahdevvatyam shwetam sarvavashkankaram/ Sarvgyatam manogytava kamrooptwamambike.'

'Aa' is Brahmadev. It is white since it has seven qualities. It controls everyone in the world. It can read the mind and knows everything. Its beauty is like Mata Ambika. 'The letter 'Au' is another form of Shiv. Its basic mantra is: 'Unkaram kaldaivyatva sham lokem vanshkaram/ Matrikatathyanam punya kroor rog vinasham.'

'Ou'-u- is an evident form of Kaal. It brings peace and controls people. It promotes motherly power. It is virtuous. It gets rid of cruel people. The letter 'Ma' stands for Kaal, Vish (poison), Brahma, Vishnu, Shiv, Yam and magic. Its root mantra is: 'Makarmishwaram vidyajjyotiraktam sukhavaham/ Vshayakarsham santan siddhidanekatparam'. It is clear that the letter is tied to God and spreads the glow of knowledge. Its hue is red, which is considered auspicious. It is attractive and has controlling power. It helps attain siddhi and begets descendants. It is always seen giving away. These mantras are found in Ekaksharnamkoshsangrah. It is misleading that Shiv is only a destroyer. He is the master creator of production, rearing and destruction. The important thing is the purpose behind the incantation of Shadashiv. In the Nath sect of Shaivism the prevailing practice is to recite the Mantra 'Jai Shiv Gorakh'.

This is the Mantra inscribed on the Samadhi of Bhartrihari-Bharthari. In the Nath sect the Siddhi of the word Brahma has been accorded the highest place. In the Nath sect, Brahmgyan is supposed to flow in at the very moment of wearing Kundal in the ears. It is followed by lonely

Sadhana for one and a quarter month. Vedvyasji composed Shivkalyan—Shiv Puran-- for the wellbeing of people all over the world. It has Saptsamhita. Vedvyasji writes that Sadashiv is like Shiv Brahmaswaroop. Shiv worshipping is fruitful. It is both constructive and destructive. Shivling appeared in vary distant past. Later, Shiv entered it. Adishankaracharya gave prominence to emotions during Shiv Upasana. Overcome by emotion, he said: 'Oh Shiv! Oh Shambhu, all that I do is your worship. Shivbhagti does not require flowers, Roli, Mauli, Deepak (lamp), incense, Naivaidya, Ling, Water, Vilva etc. Shivismahimamna stotra of Shivbhakt Gandharvaraj Pushpdant is an example of it. In Mahakaal also Kaal, Prachand, Pragalbh, Nirgun and Nirakar Shiv is pleased by Shiv stotra. The sadhana of Shiv is simple and easy. It evokes both joyous and painful emotions. For Shivbhakts, Mahadev himself destroys evil and harmful elements. Shiv Bhagti changes destiny by mere recitation of stuti or its remembrance. The blessing of Shivbhakti fulfills all desires and begets Moksha. ॥ ॐ ॥



Jap Tantra: The Name of Ram is Bigger than Ram: Shivswaroop is Ram

The 'Shri Ram' mantra is being recited from pre-historic and pre-Vedic era. 'Ram' has been relieving all pain, misery and curses since the Golden Age, Rishyug, Satyug, Treta, Dwapar and Kalyug. Many eras have come and gone but Ram remains eternal. But it is important to know who is Shri Ram. Shri Ram has a touch of spirituality which has a deep mystery of its own.

Ancient and Pauranic texts regard Shri Ram to be the seventh incarnation of Shrihari Vishnu. According to one reference, 'Vitrasi diksh rane dikpati kamniya dashmukh maulibalam ramniya/ Keshav ghritraghupati roop jay jagdeesh hare'. Ram includes three Ramas—Parshuram, Balram and Dashrathi Ram. A reference to Ram by Maharishi Balmiki

leads to a surprise. Lost in forests while searching for Shakti Swaroop Jagatjanani Sita Maiyya, Ram encounters Hanumat-Hanumanji. With reference to Ladugulopanishad, Hanuman explains the method of Upasana to Shri Ram. Ladugulopanishad contains Hanumadghorashtra. It is a surprise that Pavannandan Hanuman is asking to worship Hanumadghorashtra. Its clear message is that Adihanumat is different. Actually, Hanuman is the eleventh Rudra of Adideva Maharudra Mahadev Shiv. By presenting himself in person Bhagwan Bholenath Shiv had protected the eleventh incarnation when Mahapandit Ravana was about to sever the eleventh head to please the Maharudra. That is why it is not right to ask Shriram of the Ramayana to worship Ladugulopanishad.

Rishi, Munis, Sants and Mahatmas have praised not one but three Shrirams in each age. For instance, Devtulya Rishi says that one Ram is the son of Dashrath, the second Ram is omnipresent and the third Ram is Bhartrihari who nurses the three worlds. The concept of three Rams creates doubt in mind. In ordinary persons the doubt swings between Adiram and Dashrath's Ram. It is removed by Ekashkarnamkoshsangrah, shivdrishti, akashbhairav kalpoktam, sharabh tantram, gods of matrikayon, dharmakosh, history of dhramashashtra, dharmasindhu and beejakshar mantrasamhita. The Rishis of Aryavrat saw the divine letters on the sky and heard their sound, saw their colour, their Swami Devtas and their supernatural and physical powers. The name Akshar was given because they were never Kshar. Three letters in Adiram tells us about immortal power.

From the point of view of Beejakshar Mantra, the composition of Ram is: Ra-Aa-Ma. Separate mantras are found for all the three letters. Take the Ra mantra first:

Refam krishanuveejam syad raktabham sarvanasham/
Jangamakarshan yuddhe drisht senavalam tatha.

This mantra of sharabh tantram is a composition of Shiv Shakti Samvad. According to it, the letter 'Ra' is the root of fire. Its complexion is red which comes from Raudra

Tandav on the face of Shiv. It destroys everything. It also attracts all the worlds. On a mere hint it destroys armies of the enemy. 'The letter 'Ra' also represents fire, love and speed. The 'Ra' mantra indicates its link to the destroyer of the world Bhagwan Shiv. The meaning of the second letter 'Aa' is Vishnu, air, Vaishvanar etc. 'Akoro vishnu rudrishti ukarastu maheshwar/ Makarastu smrato brahma pranvastu tryatmak'. Among the mantras of root letters the mantra of 'Aa' provides new information.

Akaram brahadaivatyam shwetam sarvavansham karam/
Sarvagytavam manogyatavam kamrooptavmambike.

It means that 'Aa' is a form of Brahmadev. Its complexion is white. It can control everyone. It knows everything and everyone's desires. Its mother is comparable to Ambika's Kaamroop. The meaning of the last letter 'Ma' in the Ram mantra is time, posion, magic, Brahma, Vishnu and Brahma. The 'Ma' mantra in Akash Bhairav Kalpoktam is:

Mkarmishwaram vidyajajyoti raktam sukhavaham/
Vashyaashkarshan santan siddhidanaiktaparam

The other mantra is: 'Makar mishwaram veejam sarva samharkarkam'.

'Ma' is the root of God. It sheds the light of knowledge and education. Its red hue provides joy. It controls mind and the animate world. It has attraction. It blesses with children and Siddhi. It is always ready to give alms. 'Ma' also means bloodbath. From the root letters of the three letters we learn that each one of them incorporates Sadashiv and Tridev—Brahma, Vishnu and Mahesh. The emphasis in pronouncing Ram is on 'Ra' because of which it has the destructive power of fire. From the root letters of Ram it is concluded that Ram spreads the light of knowledge and education, captivates everyone, protector of everyone, destroyer, Bharathari-Bharanposhankarta, capable of destroying the enemy's army at a mere hint, giver of joy, children and siddhi, ever ready to give alms and as desirable as Ambika and knower of everything. Singing Ram bhajan brings the blessings of Tridev and Sadashiv. The Rishis had kept

this view hidden from the Jap of Adiram. With the interest of the welfare of all the three worlds they had also kept to themselves the details of the mantras. In due course of time, the letter 'Shri' was also attached to it. 'Shri' is equated with Lakshmi. It also means Trivarg—Dharma, Arth and Kam. 'Shri' also stands for physical and spiritual credit, profusion of wealth, prosperity, brilliance, pride, Pushkalta and Lalitya. Ramcharitmanas mentions 'Anirvedah shriyo moolat', Mrichhkatik refers to 'Sahase shri prativasti' and Uttararamcharit details 'Asidiyam dashrathasya grihyetha shri'. There is a respectful suffix after the names of Shri Devas. Magh has used Shri in the last slokas of each Sarg in Shishupalvadh Kayva. At some places it is as appropriate as Mangalacharan. Transformation of Ram into Shriram has infused in it the power of wealth and prosperity.

In the Vedas, the word Ram has a different context. Kam Atpatya Bhadra who runs after Bhagini has been called Ram.

Bhadro bhadrya sachman aagaat swasaram jaarom
abhyeti paschatya/ Supatketadhubhrganitishtan
rushadbhivarnrabhi ramamatsytha.

The interpretation of word Ram as found in the Rigveda cannot be accepted. According to Sayan, the meaning of Ram is: Ramam krishnam shavarram tamah. It means that Ram is darkness. In some places Ram has been described as one who loves. It means that the word Ram has been used differently in Vedic texts. It has no relation with the Ram of supreme power. It is a popular belief that reciting Mara, Mara for Ram led to Sadhana of Adiram. A six letter Shri Ram mantra has been found in Vedic literature. Later there is also a reference to about six and 13 letter Ram mantras. The Siddha of 13 letters is 'Shriram Jai Ram Jai-Jai Ram. Samarthguru Ramdas, the guru of Chatrapati Shivaji, is reported to have its Siddhi. No matter how many times one recites it, it will not sound like Mara, Mara.

The division between Adiram and Dashrathi Ram is behind the battle in Ramayana. Dashrath Putra Ramchandra recites Adityahridyam, composed by Agastya Muni who

had captured Papharta Pawan Sagar in his water vessel. The Adityahridayam stotra of Agastya Muni proved to be harbinger of power. The letter 'Ra' in Ram is the root of fire. Why does it need to worship the sun? The effect of the fire-based sound of 'Ra' is visible clearly on human mind. Anger comes naturally to those who utter 'Hrim' during the recitation of Rudri. By stressing on 'R' in Hrim the fire generated in mind leads to outburst of anger. According to surveys, the nature of Rudripathi is swift and it can be harmful to lay too much stress on 'Hrim'. What should be used in observing the grammar of the mantra and and Sharda Tilak mantras should be clarified. The incantation of Mahadev Shiv can begin with the recitation of 'Om Namah Shivay' but after that 'Om' will not be recited, utter only 'Namah Shivay'. In the mantra of Adiram only Shriram or Ram is sufficient. In the application of the mantra of Bhagwan Shriram care should be taken to ensure that 'Mara' is not uttered. That is necessary because what will follow is what you recite. If Ram is being uttered then it will lead to Ram Sidhhi. With this in mind the letter 'Shri' came into circulation which cannot lead to reciting 'Mara'.

In fact, incantation of Adiram alone performs all forms of worship of Tridev. Adiram is Shivswaroop. The recitation of Adiram leads to the stuti of Tridevis—Lakshmi, Saraswati and Parvati. The name of Ram spiritually destroys internal enemies and opens the door to good nature, ends physical and mental pains and restores control of the mind. In the Treta era, the name Ram was chosen for the seventh incarnation of Bhagwan Vishnu because of the grandeur of the name of Ram. From the Vedic era to Kalyug Ram was embedded in every particle in Aryavart and all other countries. Ram became the symbol of the deprived and destitutes. Shriram gives power to the weak. Because of the magical powers of Shriram the moment Nal or Neel wrote the word Ram on stone it started to float in the ocean. Floating of stones in oceans is really extraordinary. This miracle of the protector of the world is displayed by the Beejakshar Mantras. In the initial stages of the material world the power of the words is intact. Science also accepts the power of words. Even today, the name of Ram is bigger than Ram. Recite Ram's name joyfully (but Adiram is Shiv). The Siddh mantra of

Shriram are: Om ramaya namah; Om ram ramayah namah; Om shri sitaya swaha; Om ham janaki vallabhay swaha; Om ramchandra namah; Om ram ramchandra namah; Om rambhadrayah namah; Om namo ramaya etc. ॥ ॐ ॥



Girish of Himalaya: Swami of Sristi Himalaya Maharudra

‘Bhuvanasya pitram gibhirabhi rudaram diva
vardhaya rudrabhaktau/ Brihantmarishvamanjar
sushrumamridhagdevam kavineshitas’.

A mantra in the Rigveda says that reciting these words sings paeans to the father of the universe, the Mahabalvan Rudra Dev. We shall all pray to that great Gyani and the repository of all the best thoughts and intellect Mahadev Rudra. Rudra Dev is the father of the universe as well as its master. From Yajurveda to Atharavaveda, Rudra has been addressed as Kahashanm Pati, Vananm Pati, Aranyanam Pati, Girchar, Girishay, Teerthya, Gahreshta, Girish etc.

Meru in Himvat is considered to be the abode of Rudra. In the Dwaparyug, Shrikrishna has thus explained the mystery:

Rudranam shankarschasim vitesho yaksharakshsam.

Vasunam pavakashachasim meruh shikmarinamaham. (23)

Yagyana japygyoasim sthavranam Himalaya. (25)

‘I am Shankar among Rudras. Kuber among Yaksh and Raksho, Pavak among Vasu, Meru Mountain among the sky-high mountains, Japyagya among Yagyas, the Himalayas among still objects.’ The meaning of the Vedic Girishrudra, the master of the earth, is the one who removes the pain. The Upnishads describe Simhgarjan, the roar of the lion, thus: ‘Eko ha rudro na dwiteeyay tashurth imamallokanishit

ishnimiah'. There is only one Rudra. He defeats the enemy in all wars. He creates new worlds and then protects them. But everything comes to an end finally. Rudra is ancient and eternal: Rudramain katvamahu shashwatam vai puranam. The Rigveda acknowledges Rudra as all-powerful:

Aharn vibhirish saikani dhanvahannishankam yajantam
vishwarupam.

Ahirnnidam dayase vishwabhabhamvam va ojoyo
rudratvadasti.

Rudram rudreshu rudriyam havameh (Rig Veda). All of us pray to the most praiseworthy Rudra. The Rig Veda motivates Rudra Dev to be a great force in the world of knowledge: Yadidradrasya chetatiyahrim tnaeshu dhamsu mano yatra vi tadhahurvi chetasah. In the first Veda, Rudra has been decribed variously as Rudrasya kalatmaksya parmeshrasya, rudra ko janana raja rudram, mratyanam pitarudra, rudrayasya shivasya, rudraya shankaray, rodyati itirudra, rudra dukha dravayati vinashyati it rudra, rodyati shatru iti rudra mahavirah, root gyanam tan dadati iti rudra rudra ekadashpranah etc. The Meru of the Vedas and the Brahma Rudra of Himalaya is called Vaagish.

Worshipping of Rudra has been prevalent from the Himalayas to Misr (Africa), Sumeri, Hitti, Mesapotamia, Babylonia etc. There were famous temples of Rudra in northern Syria (Teshub). Mention of Himalaya is found in the book of Dilmun, the land of Pranvants. There is a reference in the Gilgmesh story that Gilgmesh asks why did you come before me after crossing the sea which is a difficult task. Like Nachiketa, Gigmesh asks about life and death. The story contains reference to the door of the Himvat, the door to the mountains. The Vajsaneyi samhita of Yajurveda has described Rudra as Giritra, that is Girish among the mountains. Rudra is the master of a wide area of science. The Rigveda describes the extensive powers of Marudvridh alias Marut. Rudra is the father of Vegman Vayu Maruts. Marut can shake the mountains and is capable of dislodging them. The seven Maruts of the Rig Vedas became 49 in due course of time.

The Vedas show the east as the abode of the gods, south as the abode of Pitras, west as the abode of mankind and north as the abode of Rudra. The seasons rest in various parts of the fleshy arms of the Vedas. The Ekadash Rudra in the Rig Veda is the offspring of Rudra. The sky, the space and the earth are the mothers of Rudra. In brief, the abode of Rudra from the Vedic to the Pauranic era was the Girish Himalaya Meru. That is why Rudrakailas of Himvat has been accepted as the sacred palce of Rudra Shiv in the Pauranic era. The worshipping of Rudra is done in the name of Shiv, Shivtar, Shivtam, Shambhu, Shankar, Mayobhev, Mayaskar, Aghor Sumangal, Shangu, Midoshtam, Tivshimat, Vidutya, Shipivisht, Sahastraaksh etc. Rudrasukt describes God as representing the world which include Virup, Bhav (creator) Sharva (harbinger of destruction), Bhagavah, Ishanah (God), Bhvasya Heti (remover of all sorrows) etc. The minutest form of Rudra is Gan and Vrat.

The magical godly mantra comes from one letter of the master of the earth. The one letter mantra is: Hraum, ekakshar chintamanimantra kshrom, ekakshar tambur-ksharyoum; dwaykshar dakishanmurti mantra-hams; traykshar mrityunjay mantra Om jum-sa; traykshar neelkanth mantra-prom nrem tha; traykshar chandeshwar mantra-udharva phat; panchakshar ishan mantra-namah shivay; shadakshar mantra—om namah shivay; shadakshar dakshinmurti mantra-mahadevay hum; saptakshar chandrog shulpani mantra-om hrim hum shivay phat, saptakshar umapatimantra-namah shivay hrim; om hrim ham namah shivay; ashtakshar sadashiv mantra om glaum namah shivay; navarnadakshina murti mantra—om shrim namah shivay om shrim and dakaskshar neelkanth mantra-om namah neelkanthay swaha.

Similar mantras of godly power are: Om namoh bhagwate rudray; dwadakshar mritunjay mantra-om jum sa palay palay sa jum oum; dwavinshdakshar dakshinmurti mantra—om namo bhagwate dakshinamurtey mahaym Medham prayach swaha; chatuvrishtyaskshar mantra-om namoh bhagwate dakshinmurtey mahayan Medham prayam prayach swaha; un-trinkshar neelkanth mantra—om namo bhagwate sarvagya—kantham nin neel-kanthaya amlaya

kship-kship om swaha, shat-trindshkar dakshinmurti mantra-om him dakshinmurteya Tanyam vat-mul-nivasine, dhyanai-k-nirtangya namo rudraye shambhave hrim om, asht-chatvarinshadakshar mantra-om bhu om bhuv om swah om trayambak yajmahe sugandhim pushti-varadhanam, urvarukmiv bandhananmrityomurkshiya mamritat om swah om bhu om; panchashdakshar mritunjaya mahamantra—om huum om ju sa bhurbhuvh svaha triyambak yajamahe sugandhim pushtivardhanam urvarukmiv bandhananmrityomurkshir mamritat bhurbhav sway ju sa haum om; mritsanjivani mantra-om bhubhurva svah haum om ju sa triyambak yajmahe sugnadhim pushti vardhanam, urvarukmiv bandhananmrityomurkshirya mamritat bhubhurva swah ju sa haum om; mritsanjivani mantra-om bhubharva svah haum om ju sa triyambakam yajmahe sugandhim pushti vardhanam, urvarukmiv bandhanmrityomushiya mamritat bhubhurva svah ju sa haum om; mritsanjivani mantra-om bhubharva svah haum om ju sa triyambak yajmahe sugnadhim pushti vardhanam, urvarukmiv bandhanmrityomurkshiya mamritat svah haum om ju sa triyambak yajmahe sugnadhim pushti vardham, urvarukmiv bandhananmrityomurkshiya mamritat om sway om ju sa om bhuvah om svah om trayambak yajmahe sugnadhim pushti vardhanam, urvarukmiv bandhananmrityomurkshiye mamritat om svah om sa haum bhurbhav swarom; dwi-shashakshar maha-mritunjaya mantra-om haum om ju sugandhim pushti-vardhnam; urvarukmiv bandhanmrityomurkshiye mamritat om svah om bhuv om sa om ju om haum om swah. The Pashupatrast mantra of Rudra is: Om shalim pashu hum phat; chand bhairav mantra-om hum phat, virbhadrā mantra-klim grim virbhadrā jay namah swayah and maha—shashta mantra—shashtam mrigya shantashvarudhrām ganavritam, paniyartham vanadetya shastre ne raivat namah. ॥ ॐ ॥



The Secret of the Mysterious Knowledge of Adihanumat: The Shivswaroop Hanumatvidya

The Adihanumat of Kailas and the Hanuman of the Ramayana are different. Kapiraj of the pure Brahmavidya Ved points to Hanumatvidya which was the result of the Sadhana of Vedic Rishis. It is clearly written in the Vedas and Shastras: 'Ye twatarkika bhava na tanstakerna yojyet', that is to say Brahmavidya is obtained through experience and sadhana is not a subject of debate.

There is a reference in the Vedas: 'Agni anek hanaon', that is to say that the one with the beard is Hanuman. Hanuman has a thousand eyes (Rigved: 10:79: 1). In Vedmantras, fire represents the Hanumat of weird beard. This is the beginning of the character of the Pauranic god Hanuman. In some places, Hanuman of huge beard and jaw is akin to Marutvan Indra.

The dialogue of Indrani and Varsahkapi in the Rigved adds a new chapter on Adihanumat. This Varshakapi can bring in the rains. There is a reference to the sacrifice of Kapi in the month of Shukra Jyestha in Yajurved. In the Chinese zodiac the month of Jyestha is known as 'Vanar Rashi'. According to the Valmiki Ramayana Brahma had instructed all gods to beget 'Vayutulya' monkey-shaped offspring from Apsaras. The Rigveda's gods Indra, Surya, Brahaspati, Dwiashwinikumar etc begot monkeys endowed with all godly powers, leading to the birth of Hanuman from the all-powerful Vayu. The Rishis were born after the blessings of the godly Nakshtras in the constellation. These monkeys and Rakshas helped Dashrath's son Rama in the epic battle.

Ramayana's Sunderkand says about Mahakapi Hanuman: 'This mountain-sized, swift-moving Marutputra Hanuman wants to swim across the ocean to reach Lanka. Every part of the ocean through which Mahakapi travelled was shaken

by the speed with which he moved.’

Aish parvatsankasho hanuman marutatmajah/Titirshiti mahavegah samudra varunalayam/ Yam yam deshah samudrasya jagam sa mahakapi/ Sa tu tasyagvegen sonmad eve lakshayate.

It is surprising that according to ancient texts Suryadev had promised to teach nine Vidyas but stopped after the fifth. In this context there is mention of Survraachala, the celibate daughter of Suryadev in the Hanumancharit of Parashar Samhita. In the company of Survraachal, Hanuman received the knowledge of the four secret Vidyas. The nine Vidyas taught by Suryadev to Hanuman remained a mystery from the Treta to Kalyug. Hanumanvidya itself is a puzzle. For the success in getting Sita back, Hanuman himself had asked Rama to recite ‘Langulopnishad hanumadghorastra’ which is: Vajrang pingnetrakanakmayalsatkundalakrantagandam

Dambholistambhsarpraharanvivishibhootrakshoadhinatham/

Ughlalang goolgharshprachaljalnidhi bhiimrupm kapindram/

Dhyayantam ramchandram plavagparivridam satvasaram prasannam.

It is part of the mystery of Hanumadghorastra langogolupanishad atharvan. Riksamhita mentions: ‘Tarta shriyo maruto marjayant rudra yate janim charuchitram/ Padam yad vishnoropam nidhayi ten pasi guyham nam gonam/ 5/3/3//.

It is clear from this reference that Adihanumat is different.

Comparing Hanuman with Vayudev and the king of animals, Garud, Ram Bhagwan said:

Na hi tam paripshyami yastaret mahodhim/Anyantra garudadwyantra cha hanumatah.

Ram said about Hanuman when he brought the news about Sita and her safe return from Lanka that Hanuman had travelled the toughest journey in the world. On this earth

nobody can even imagine travelling to and returning from Lanka. 'Kritam hanumata karma sumahadbhuvi durlabham/ Mansapi yadneyan na shakya dharnitale'. It is written about Hanuman's origin from Tarasaropnishat Makaraksha: 'Makaraksharsambhoot shivatsu hanumansmiritah.' This has been explained in Tarsaroparnishat that Makar is symptomatic of Shivswarup Hanuman: 'Makarvachyaah shivswaroopo hanuman'. In Ramotratapinyupanishad Makar has been described as Paragyaroop (Pragyatmakastu). In the Dravid Ramayana, Hanuman has been called the son of Pavanjaya and king of the Hanuvar country.

Hanumat is the most learned Rishi of the science that transforms the smallest and minutest into the heaviest and biggest. But who is a Rishi? 'Prana va Rishaiy'. Rishi is life swaroop. The oldest Bhashya of Rigveda is Nirukta of the Muni Shriyask. The word Dev has been defiend as: 'The one who tanks people, the one who is bright Dhutiman whose abode is the sky. Dev is Devta. Devs are of three types—Devats of the earth, Devtas of space and Devats of the sky. In this category, Indra is the Devta of air and space. 'Devo danadva dipnadva dhotnadva dhu sthano bhavtitiya/ Yo devah sa devta.' In this context Adihanumat is the secret key to the effect of the word Hanumat on godly power, complexion and the earth.

The five letters of Hanumata are Ha, Na, Ou-U, Ma and Ta. Matrik god lifts the mystery of these letters. Vaagish Shiv taught Vagisha Shiva about the five letters mystery.

Sadashivam hakaram syad dhumras gyanarth siddhidam
Animadhyashtsiddhih syachyutushashttikala api
Nakaram nirvakalpam-Syad sarvapremeyabhmakshram
Vayuvegam manovegmichharupam bhaved dhruvam
Uo karam kaldaivatyaam shamlokvanshkaram
Matrikothapan punyam krurrogvinasham
Makarmishwaram vidhyaj jyotiraktam sukhavaham
Vashyaakarsham-Santan siddhi danaiktatparam
Takaram dhananam vidhyat peetmaishvaryadhanam
Yaksh-Kinnar-Sidhhanam vashikaram jagdwasham

The first letter 'Ha' is the root of Sadashiv and a Dhoomra

alphabet. It brings fame and makes one competent in 24 arts. Second letter 'Na' symbolizes the state of Nirvakalpa. It is the protectors of all lovers. It has the speed of the wind. It fulfills all desires. The third letter 'Ou'-U is the symbol of Kaldev. It can control all the three worlds. It generates motherliness. Makar is the seed of god. 'Ma' indicates the destruction of all life. It is always ready to give joy, alms and progeny. Lakar is yellow coloured. It enhances education and spiritual and material wellbeing. It not only controls Yaksh, Kinnar, Gandharva etc but also the Siddhis. In brief the mere recitation of the name of Hanumat is beneficial. Observance of rites is the first rule in the worship of Hanumat. ॥ ॐ ॥



Amritkund Kailas and Adi Hanuman's Immortality

Ancient texts describe Adi Hanuman, always devoted to do his duty and help people, as immortal. In the Kalyug, Hanuman is engrossed in devotion at Mandar-Meru-Sumeru mountain.

The saga of immortal Hanuman, from Tretayug to Dwyaparyug and then to Kalyug, is known as 'Pishacha Geeta'. According to Jai Samhita (Bharat Samhita-Ramayana) Yogiraj Krishna requested Mritunjaya Shivswaroop Hanumat to sit on the chariot bearing Arjun's flag during the great battle. At the battle ground, Krishna delivered the message of the Gita of 18 chapters to check the lowered morale after Arjun's exit. Hanuman takes on the shape of a Pishach (demon) after listening to the message of the Gita. Krishna found a way out by suggesting that at the end of the Mahabharata Hanumat could do a commentary on the Gita at Shivratri Kashi to be freed of the curse of being a Pishach. In due course of time, Hanumat wrote a commentary on the Gita in Kashi. It became known as Pishach Gita. Kashi is remembered for the place where Hanumat delivered the commentary. Kashi has Shriyantra Taxit Shiv Linga which is being worshipped

for thousands of years. The small Kashi, Jaipur, also has a Shriyantra Taxit Linga. According to ancient texts, the carvings on Shriyantra gives instant knowledge, comfort, spiritual and material satisfaction. It is to be remembered that Hanumat is known as the Ocean of Knowledge.

It is important to find the answer to what is the real meaning of Hanumat Tatva and Chiranjeevi. The Raudra swaroop of Rigveda's Rudra is Hanumat who has all the qualities of the Vedic Rudra. Vedic Rudra has the power to convert Rudra Rudan into happiness and is capable of getting the Vedic gods—Indra, Surya, Savita, Usha, Vayu, Varun, Agni, Ashwinikumars etc follow the ethical code. Prajapati's head was severed by the arrow of Pinaki Bow when the ethical code was violated. Hanumat is the storehouse of positive godly energy. From the Pauranic era, Dhrista Rishis have attained Sadhana with the help of Hanumat Tatva. It cannot be the subject of argument or demanding proof.

The word Chiranjivi in the Puranas and the Ramayana and Mahabharat was used for Hanumanji, also Baliraja, Vishvabahu Parshuram, Lankanaresh Vibhishan, Ashwathama, the son of the ultimate Guru of the art of bow and arrow warfare Dronacharya, and connotes a deep and spiritual and material meaning. The meaning of Chiranjivi in the four eras has been drawn according to the instinct, quality, religion, power, capacity, Medha, thinking, divine qualities etc. According to Brahma Vidya, for the sustenance of the body the glow of reddish Sinduri glow at sunrise is enough. It can be discussed in detail. The divine powered body needs no physical food and cannot be destroyed till eternity. The Siddha Rishis in Kailas who are thousands of years old eat almost nothing. As a result they have control over their age. Hanumat has the Atiraudra form. It is essential to accept it as the spiritual truth that Hanumat has lived through the Tretayug to Kalyug. Ramcharitmanas, the unique composition of Goswami Tulsidas in the middle age, is an example of the benevolence of Pavanandan Hanuman. Pardon, but for thousands of years, armed forces in India have been motivated by blood-curdling calls of 'Jai Bajrang Bali, Jai Hanuman, Har Har Mahadev' etc. Chiranjivi Hanuman and Mahadev Shiv, the maker and destroyer of the

world, have been exuding the Raudra Ras. Nature changes the shape of things according to the thinking. Drishti and Shrishti are inter-linked. We acquire powers according to our thinking. Raudra-like forces come to our rescue. It is Shastra-Sadhana-Prayogdharmi.

Spiritually it is ruled by sentiments purification of thought. Hanumat Tatva and Chiranjivi are attached to the world of sentiments. The Dakshshar Mantra of Rudra-like Hanumat is 'Om Ham Pavan-Nandnay Swaha'. The recitation of this Mantra can also lead to fear but there is no need to be frightened. Shrivishnu gave to Arjun the Dakshshar Mantra, 'Om hum hanumate rudraatmakay hum phat'. One lakh recitation of this Mantra brings Siddhi. The Panchkut Mantra of Hanumat is 'Om hasfreh khafren hastron hanson'. 'Hum' is the seed of the Ashtadakshar Mantra of Hanumat. The five Bhhots consist of 'Ham, Yam, Ram, Lam and Vam'. 'Ham' stands for Shiv. But in Merutantra its seed is 'Ham'. 'Om hridayam bhagwan denant anjaneya-mahabalo, tad-vad vahini-priyantoshayam manurashtadakshar.' Hanuman's Sidh is the 125 letter mantra.

'Om vajrakai, vajra tund kapil pingal udharva kesh,

mahachin, surakt-mukh tadijjavah! Maha Raudra,

Darhtroankat Kah, kah karaline maha-drirh praharin

Lankeshwar-vadhai maha-setu-bandh-maham-shail-pravah-gagne-char !

Ahaye bhagwan, maha-bal parakram

Bhairavagyapay aehyehi maharaudra

Deergh-puchchen vaishtay vairinam bhanjay hum phat.

There is also the Dwadashakshar mantra 'Om haum ha safrm khafrm hasaum ha sukhfrerm ha saum hanumate nameh'. Ashtodakshar Mool Mantra 'Om namo bhagwate anjaneya mahabalay swaha' is also accepted. Vetat Sadhan includes 'Shatshtankam japedtatrom shamshane divastrayam/ Tatovetat uthay veddabhtri shubhashubham//

Uditam kurte sarvaam kinkaromyu mantrinah.’ Hanumat’s mantra for defence, ‘Om hram hrim hrum hram hraum hram hom hah om’ is infallible. To enhance spirituality the useful mantra is, ‘Om namo bhagwate mam madankhsobham samhar samhar atmatatvam prakashay prakashay hum phat swaha.’ ‘Vairidushtanam vanshvicchedkarak mantra is about 265 letters, 342 letters, and 592 letters. The Anjaneyastra mantra is:

‘Om hrim klim aim saum glaum shoshay shoshay yam gras graas

Yam vidaray vidaray yam bhasmi kuru kuru yam sfur-sfur

Yam sphut prasfut yam saum glaum hum phat swaha.

In the Puranas, Hanumat and Sindoor are equivalent. The mantrs for offering Sindoor is, ‘Om sindoor hem saubhagya sugandhi pushtivardham/ Charchito veer sarvange mangalam sukhvedvenam.’ Sindoor has to be pasted with cow’s ghee and Chameli oil on Tuesdays and Saturdays. The mantra, ‘Om hram hrim hum hanumate rudray sarvadushtmukh stambham kuru kuru mam sarvkaryasidhidam kuru kuru hram hrim hum phat swaha’, is found in Sudarshan Samhita. The sage Agastya explained the secret of the shield of Ekadashmukh Hanumat to Lopamudra. Adishankracharya and Goswami Tulsidas’ Hanumat Panchratna Stotra, Hanumanashtak etc are also effective. Santakumar unveiled the Deepdan Vidhi of Hanuman. The Hanuman Shabar-Shabar mantras have their own place. It is pointless to look for the meaning of the Shabar mantras; they have to be experienced. ॥ ॐ ॥



Pavanputra Hanuman, the Forerunner of Diplomacy: Gtyatmakata and Prayogikta

The mythical and brilliant Indian Mahanayaks are still regarded as ideals in global diplomacy. Prominent in the role of diplomat and Rajanyigya have been Chiranjivi Hanuman,

Yuvraj Angad, Yogirajshrikrishna, Udhav and the diplomat in all three worlds Devrishi Narad etc.

Former chief election commissioner Dr. G.V.G. Krishnamoorthy, former ambassador T.P. Shinivasan, former ambassador and scion of a royal family, Appasahib Pant have thrown light on new dimensions of the dynamics and practice of politics and diplomacy. The Kaaljaya work on Arthshastra by Acharya Kautalya Vishnu Gupt is a milestone in the Rajnayan of economics and statecraft. He presented the essence of Rajnayan from the works of the Guru of Devtas, Brahaspati, the Guru of Danavs Shukracharya and all the Maharishis. It was the magic of Chanakya's diplomacy that a bridge of friendship was built between Emperor Chandragupt and Greek commander Seleucus. There is an entire chapter devoted to the mythical seven Chiranjeevas in the articles of former diplomat T.P. Srinivasan, edited by Ms Divya S. Aiyer. Ancient books include Chiranjeevas Danavraj Bali from among the Dashavtars Aveshavatar Parshuram, Hanuman, Vibhishan, Ashwasthama etc. According to Valmiki's Ramayana, Hanuman went to Lanka of Lankeshwar Ravana as an envoy of Ram. Using the Brhamastra, Indrajit Meghnad took Hanuman as prisoner in Ashokavatika to the court of Dashanan Lankeshwar Ravana where angry demons warriors advised slaying of Hanuman. In such a delicate situation, Vibhishan reminded Lankeshwar Ravana about the traditions in diplomacy which prohibits slaying of an envoy. It provides proof that right from the Vedic era in the Jambodweep (India) an envoy was not expected to be killed. Later, Yuvraj Angad and Hanuman went again to Lanka with a message from Shriram. Shrinivasan accepts that Chiranj Hanuman is regarded as an ideal in the foreign service. It needs to be remembered that Ashwathama, son of Dronacharya, Guru of Kauravs and Pandavas in the Mahabharata age, is wandering all over the globe. Ancient texts compare neutral Guru Kripacharya with the United Nations Organisation.

As the envoy of the Pandavs, Yogiraj Shrikrishna promises in the court of King Dhritrashtra to give away at least five villages. An angry Yuvraj Suyodhan Daryodhan thinks of doing the unthinkable. Shrikrishna then appears in

Raudraroop. Finally, there is Mahasamar. Shrikrishna established new rules in diplomacy. During the Dwaparyug, he managed to get many rulers to agree to fight defending the Dharma Satya. Before he died, Bhishmpitah had given an important lecture on policy, Rajdharma, Dharmasammata Rajnayan to the Pandavs. He also outlined the finer points of Rajdharma. In the Samhitas, Smritis and Sutras of the Rishis in ancient India contain definition and details of Rajnayan. A study and analyse of those points is still awaited.

From ancient times, we have been hearing stories of Dev Rishi Narad travelling as the envoy of God to the three worlds—the earth, the heaven above and the subterranean world. Dev Rishi carries message from all to Tridevas. Tridev Sabha was like an organization of the whole Brahmand, like the present United Nations Organisation. The army of Tridevas punished rulers for their unjust acts. At present the UN sends peace contingents. According to the historians of ancient India, there was a time when the flag of Nag Sanskriti (those who worship the snake) used to flutter over all the continents. Accounts are available of envoys being sent to the courts in Jambodweep, ancient Egypt, ancient Greece and the ancient Maya civilisation.

The writings of Acharya Vishnugupt Chanakya Kautilya gave a new shape to matters relating to diplomacy, running administration, justice, spying, industry and taxation. Chanakya changed the form of diplomatic relations of India with all the nations in the vicinity of the Jambodweep Brahmaparvata. The first commander in the Shunga empire, Pushyaputra also headed the diplomatic centre in ancient Persia (Iran). Diplomatic relations of the Maurya empire extended to Persia and Unan (Greece). From the court of Emperor Ashoka, princess Sanghamitra and Yuvraj Mahendra took Diksha in Buddhism and travelled to Lanka for propagating the religion. Emperor Ashoka's diplomatic relations extended to nations in Central Asia, South Asia and East Asia. Folklore about Hanuman is popular in entire Asia and South America. In Russia's Siberia, South America and China, Hanuman is worshipped as monkey god. Indeed, Hanuman is a mythical Dev in the entire universe.

According to ancient tales King Dashrath of Ayodhya had diplomatic relations with nations around the Caspian Sea. Dr. Vishambharnath Upadhyay has written that Vishwabahu Parshuram took Divyastra from Devraj Indra on the roof of the world, the Pamir mountains. In African countries, worshipping of monkey god Hanuman is prevalent. Pandav Putra Bheem had a son Ghatotkach (meaning headless) from African princess Hidamba. He fought along with the army of the Pandavs as part of the armies from friendly nations. Maharishi Krishnadwaipayana Vyasji has given details in the Mahabharata about envoys being appointed in different countries.

Ancient texts also carry interesting tales of envoys being sent from the earth to different planets, although scientists put a question mark over that. Mythical stories carry the formats of different planets. It is surprising that the details of the planets in mythical stories tallies with scientific research. However, it is still a mystery which means of transport the representatives moving from the earth to different planets and vice versa used. Did Devavidhev Mahadev Shiv come to Divyastra and Divyagyan to King Dashrath's son prince Ram? It is regrettable that Indian traditions, beliefs and history as also the Ramayana and Mahabharata are being ridiculed in the name of modern thinking. It can be asked how come the pioneer of Rajnayan, Hanuman, was worshipped from Africa to China and from Siberia to Java-Sumatra? Why did an East Asian nation name its airlines Garuda, the mythical Garuddeva. Is Lufthansa also a corrupt word from Indian myth?

In brief, diplomats joining the Indian foreign service must know about the rich Rajnayan tradition in ancient India. Indian myths have created a lot of curiosity and also inspired all the world. The knowledge from these Indian myths is in the form of signs and symbolism. Kautalya's Arthshashtra plays an important role in Rajnayan. ॥ ॐ ॥



The Mystery World of Hanuman's Idol

Evidence of Devaitya and statues of Rudraavatar Mahavir Hanumat are found in most continents of the earth. A treasure of rare statues of monkey-like gods was discovered 15000 years ago in the post-Vedic age. Hanuman statues have been found in ancient Egypt, Babylon, Greece, Africa, Siberia, Mohenjodaro, and in modern times. In the cultural tradition of the Arayan region the practice of worshipping Hanuman existed in ancient times. This is the main reason why a treasure of statues of Hanumanji has been found in Europe, Central Asia, South Asia, East Asia, Africa, Russia etc. Communist China has a translation of Dashrath Kathankam in Tsa Potsang. This story became popular in China in the fifth century. The Anamak Jatkam of China has described the characters of Maryada Purshottam Shriram, Janaki Sita and Hanuman in its own way. In China of yellow light, Shriram has been renamed Anamak who is Boddhitsva and his wife was kidnapped by lustful Nagraj who lived in an island. Devraj Indra appeared at that time, acquiring the shape of a small monkey. In Shruti Rigveda, Varshakapi is a friend of Indradev. This is how monkey god Hanuman is being worshipped in China. According to China's mythical Dashrath Kathankam, in the hoary past, humans lived up to 10000 years. Dashrath was the king of the Yamak valley. The name of his sons was Rum and Raman. This story is being recounted since the third century.

Ramayana has a different version in Tibet according to which Dashrath was divinely blessed to have Raman and Lakshman. Tibetan Ramayana describes Janaki as the inauspicious daughter of Lankeshwar Ravana and is brought up by Lilavati. In the selection of heir to Dashrath, Raman is banished to the forest where he lives with Sita Janaki in Asoka Van. Ravana carries away Sita with Asoka Van. This story calls Jatayu and Sampda-Sampati as Ajgam who owns property. Here also Hanuman takes Raman's Mudrika to Sita. In Laos, Farak Falam and Phomchak is

popular as a great story. Luang, capital of Laos, has many pictures from Ramkatha. Describing Laos as Ayodhya, Shriram has been portrayed as Gautam Buddha and Sita as Yashodhara. Ravana is the handsome prince Devdatt. The story of the king of Indraprastha Dashrath is narrated to Buddhsit monks. According to it, Luplool was born from the womb of the queen of Indraprastha. Luplool was dedicated to Thene Dev. After visiting Devlok, Luplool was reborn from the womb of Devi Mallika, carrying a sword, bow and arrow in his hands. That is why he was named Ravanaasur. The future Bauddha (Baudhitsuva) entered the womb of the wife of his uncle Dashrath because of the fear of Ravanaasur. According to Ramjatak, a Rishi put life into a beautiful young woman made of clay. In due course, she became Vanar Rani and gave birth to monkey-like Hanuman.

By the 11th century, Ram Katha and worshipping of Hanumanji had reached Cambodia. In Siberia near the North Pole, Buryat Sang Subashidi is another version of the epic Ramayana. In Siberia, Kapi Raj Hanuman was revered as the god who defended people. He was painted on the walls of the famous Angkor Wat temple of Cambodia. The immortal work of the Khmer literature Reyar Care-Ramkriti has interesting descriptions of Ram, Hanuman, Sita, Ravana, Mandodari and Sugriv. Craftsmen have depicted Ram stories on the lower wall of Paramvnan (Shiv) temple of Jogyakarta of Eastern Java. Craftsmen have also engraved Ram stories on stone in the Parmatangan Shiv temple. On the stone planks of the Shiv temple, the Ramayana Kakvin has been beautifully displayed. Seratkand Kavya-Ramkeling of Java is another form of the Ramayana, a work of Rishi Yas de Pura. In Ramkeling, Hanuman takes Churamani from Sita.

In Malaya, Shriramkatha is popular as Hikayat Seriram and Hikayat Maharajavana which is being narrated and sung for more than 400 years. Hikayat Seriram has presented the characters of Lankeshwar Ravana and Hanuman in an extraordinary form. Bayang Bong in Bali is Ramayana. In Java, Ramkatha dancing is taught in towns. Ramkatha is presented in Java with the help of leather puppets which are painted in attractive colours. But Hanumanji is white and he is held in higher esteem than Shriram. In Vietnam, a

beautiful statue of Maharishi Valmiki was found in the sixth century temple of Maharaj Prakashdharma. The inscriptions in the temple describe Ram as an incarnation of Vishnu. In the Sinhal Ramayana of Sri Lanka, only Ram is exiled in the forest. Bali has been assigned the place of Hanuman. The Ramkatha in Myanmar shows the king of Burma as Ramyagan which is based on the epic Ramkeyan.

In Thailand, Ramayana is found in the form of Ram Jatak in which Devi Anjana is called Favansangi who gives birth to Hanuman. (Hanuman is the son of Ram in Ram Jatak.) The Thai capital, Bangkok, has the famous Buddhist temple Vat Fro Kao which has an attractive statue of Lord Buddha in green stone. The Ramkatha pictures in the temple in Suthat style of Rutburana Vihar look beautiful. In eastern Turkistan, Khetani Ramkatha has been popular and so, Hanumanji is there too. Egypt has half-monkey, half-human Thoth gods. Near the big temple of Ramses II of 3800 years ago are huge statues of Thoth Dev (Hanumanji). In the small Corinth and Rhodes islands in ancient Greece have been found small clay statues of monkey god. The monkey-like Hanumat is worshipped as Hopi in Egypt. Clothed Vanraj statues of the pre-Christ era have been found in an ancient town of Saint Lucia. One hand in the statue carries Mudgal. Worship of Vanardev was at its peak in Togoland in Africa. A treasure of monkey-like statues has been discovered during the excavation in the Sindhu valley. Hanuman worshipping had spread from Siberia near North Pole to Africa, Egypt, Iraq, Georgia and India. ॥ ॐ ॥



Kapidev of the Mysterious White: Astonishing Temples of Mythical Kapidev in Honduras in Central Ameica

In the middle of thick forests of Honduras, next to Nicaragua, are situated pyramid shaped temples of mythical Kapidev (shape of Shrihanuman Vanar). According to Honduras

myths at one time there was a mountain-like huge statue of Kapidev in the forbidding forests. But there is no trace of the huge statue.

The hawk eyes of smugglers were fixed on the priceless archeological treasures in Honduras. Experts from the archeological department in Honduras, National Geographical and United Nations have been searching for the remains of the 1000 to 2000 year old 'White City'. The monkey like Kapi was supposed to be the main god of this mythical city. Excavations in the White City led to the discovery of fascinating statues of gods looking part-human, part-animal and part-bird. According to ancient historians, evidence has been found of Aryan style worshipping of monkey-like god (Hanumanji) in Central, South, East and West Asia; Eurasia, China, the Arab world, Europe, Africa, America and Siberia near the North Pole. Communist China too had known worshipping of Kapishwar. A statue of Kapi has been found in Egypt. Therefore, it is nothing surprising that statues of Kapidev have been found buried in pyramid-like temples under the earth in the jungles of Honduras.

According to archeologists, Honduras with its thick jungles spread over 32000 sq km, was a centre of a rich culture for 1000 years. Satellites have revealed that at one time there were clay pyramids in these jungles. How did this civilization suddenly disappear about a thousand years ago? The way to these dense forests is full of wild devil-like creepers, dangerous snakes, lizards and big mosquitos etc. For archeologists the world over the name of the culture and civilisation of this forest, its inhabitants and their science has become a riddle.

Their script, holy books and mantras are also unknown. In common parlance, the area is known as one of dangerous mosquitos.

The excavation at the place of this unknown civilisation led to the discovery of 52 ancient idols. A problem before the archeologists of Honduras is how to keep the unknown civilisation of the White City and forests of deadly mosquitos safe. They have sought help from international agencies.

The invaluable inheritance in the dangerous mosquito-infested jungles in the inaccessible valleys of Colombia is in danger because of thieves. According to historians, nearly 575 years ago, the Spanish explorer Hernando Cortes got a clue about the mysterious valley of Kapidev during a journey to Mexico. Some archeologists believe that the artistic statues of Kapi valley belong to the period between the 10th and the 14th century.

It is regrettable that because of grazing by milch animals, the density in up to 12 km from Kapidev forest has considerably reduced. According to some archeological accounts, the mosquito infested forest of unknown civilisation in Central America still remains untouched. All archeologically important statues were found during excavation. Prominent among them is sacrificial Yup and prayer seat with stone inscription of flickering tongues of snakes, Garud and strange birds. One stone represents half-human and half-animal figure. It shows that the unknown inhabitants in the pyramid land believed in gods, devils and soul. The pyramids remained buried for centuries. American Theodore Morde had claimed discovery of the White City 66 years ago. It is a separate matter that to keep the treasure of antiquity safe from thieves the location of place was kept a secret. It may be recalled that in Mexico and Guatemala a series of pyramids of the 7500 year old Maya civilisation have been found. The Rishis of the Maya civilization had discovered the instrument for calendars for 1000 years which supplied details of year, date and days of the week. Is there a link between Maya civilization and the White City? ॥ ॐ ॥



The Seven Thousand Networks of the Four Great Rivers of Himnad of Kailas

The Kailas mountain is spread over from Kashmir Pamir to Bhutan. Kailas is in the middle of the Lhachhu and Jhodchhu rivers. The environment in Himnad of Kailas is changing

constantly its shape. The Gaumukh at Gangotri has been pushed back 22 kilometers. Himvad-Himadri-Himgiri-Hemvant-Himachal-Giriraj-Himalaya (in which is located holy Kailas) stretches from Brahmarishidesh to Gandhar. The Hindukush ranges is also considered to be part of the Himalayas (A. Wilson 1875). The length of Girivar Himalaya is 2304 km and width 432 km.

The Gurla Mandhata summit in the Kailas region is 25355 feet and the Kailas summit 22028 feet high. Kailas normally gets 20 feet or more of snowfall in winters. The white snow and the blue skies make a captivating sight. The glaciers in Kailas are being pushed back by climate change. The rivers flowing out of the Kailas glaciers are Satluj Shatadru-Langchen Khambab 1296 km long, Sindhu-Singi Khambab 2448 km, Brahmaputra-Tamchok Khambab 1680 km and Karnali-Mapcha Khambab 864 km. Among the 29 prominent river systems out of these great rivers are: Gurla, Yangse, Thithiphu, Sibchhu, Chinku, Chaukro, Laldaba, Guniyadi, Kadje, Gajin, Damgechen, Garu, Gyanimachhu, Chuhk, Missarchhu, Ringug, Baldak, Trokponup, Goyak, Mayum, Gartonge, Lanapoche, Chukta, Munjan, Bokhar and Chethi etc.

The prominent rivers that merge in Manas Sarovar, the holy creation of Prajapati Brahma, are: Rijlung, Samo, Palchen, Tag, Neemapandi, Nemreladi, Riljen, Salanghudard, Kuglung, Ludaknak, Gyuma etc. Water for the life-giving lakes of Lankeshwar Dashkandh Ravana comes from rivers Kongyochhu Takkarmo and Gangachhu. Both have sweet water. The smaller ponds in the area are: Nayakanchhi, Shamchho, Kukaryal Chungo, Tamlungchho, Gauri Sarovar etc. Hard salt water lakes are: Arguchho, Kongyu Gunchho, Arkok Chho etc. A special feature of Manaskhand is that its prominent mountain ranges—Kailas, Surnde, Kung and Mandhata are covered in snow the year round. As a result, the rivers of Kailas are able to retain flow of water. It is important to remember here that according to ancient Indian and Tibetan texts, in the east beyond Mahanad Brahmaputra are Thuksum in the east, Chhinku river in the west, Sindhu in the north and Manaskhand is considered to be India's boundary in the south. The Himalayas and the

Kailas Manskhnad are the principal source of sweet water in Kalyug.

The great river Brahmaputra-Tamchok Khambb enters the sea after a 2419 km journey, piercing through China in Tibet, India and Bangladesh. Brahmaputra originates at 90.7 km in Agneya Kon from the glaciers at Kubi Kundari Himnad. Bimal De had reached Kailas by walking along the banks of Brahmaputra. The great river Brahmaputra is mightier than ordinary rivers and looks like a small sea. Sindhu, another great river travels 2448 km through Singi Khamb in Tibet and India to enter Pakistan where it ends in the sea. In Ladakh, the Sindhu river is worshipped as a goddess. The Vedic and Pauranic rivers Shatdru-Satluj-Jangchen Khamb exit in the west through a river near Dulchu Gompa, Darma Yaditi. Shatradu travels across Tibet, India and Pakistan over a distance of 1296 km. The river is the lifeline for people in northern India.

The origin of great river Karnali is 42 km from Kailas Manas in Vayay Kon, Mapchuchungo lakes and glaciers of Lampia valley. It crosses Tibet-Nepal at great speed. In Tibet it is called Mampchakhambab. Except for Karnali, the tributaries of the other three great rivers keep changing their course. The Ramayana era Saryu river of Ayodhya converges in the Kalinadi of Tibetan's Lipulekh in Tanakpur. The Saryu river originates from Nandi Nand Kot summit. After Tanakpur, the river came to be known as Sharda. Mamchu Khambab becomes Ghaghara after flowing from Manas Khand and Nepal.

In the northern part of the holy Kailas the small river Kangjam Chhu is the source of Tarchen Chhu (Chhu-chho means river) in the south which joins Jhong Chhu. West of Manas Sarovar between 2.16 km and 8.64 km at Rakshatal-Rakakstal-Ravanahrid-Ravana Sarovar Manas Sarovar brings the holy Gangachhu water from Vyavya Kon. Tibetans call it holy Ganga. According to Kailas Purana in Tibet, the great rivers of Ganga-Shatdru Satluj Langchen Khambab originate from the Hathimukh glacier in the east and from the Simhmukh glacier in the north starts Sita Singi Khambab-Sindhu and from the southern Mayur Mukh glacier

starts the Sindu Mapcha Khambab-Karnali. It is clear that in Tibet Shatadru is regarded as the Ganga. Old tales mention Managhata Devtal in the Pindari glacier. From the Devtal has flowed the Saraswati river, which at present is invisible.

The Manas Sarovar of Kailas is 205 km from Gaumukh in the Pindari glacier from where originates the Ganga. The surroundings in Kailas and Manas Sarovar reflect divine peace, natural beauty, clear blue skies mountains shining like a white crystal and spiritual power created by the holy waves.

A series of hot water springs are found in the Kailas Manaskhand. The sacred pilgrim centre where Bhashmasur of the Purana was reduced to ashes by his own Kada is 40.32 km from Kailas. Hot springs are also there at the place of pilgrimage. Fountain of boiling water can be seen in one corner of Manas. At the other end of Manas hot water flows from canals. Pilgrims bathe in these hot waters of holy Manas Sarovar. Hot water source is on the banks of Gangachho. There appears to be a pond of hot water around the rock in the middle of Gangachho. The water temperature varies from 115 C to 130 C—boiling water. In the Kailas area, Nyoba Tomomopo, Chhufuj, Ambufuk, Khyunglud etc. are the sources of hot to lukewarm water. Below Kailas, from Bandarpoonch to Nandadevi is the area of Ganga forests. Bandarpoonch also has a hot spring. ॥ ॐ ॥



The Mahaattahas of the Bhairav Sharabhmurti in the Kailas Sky

All gods, sages, Munis, Gandharva, Yaksh and humans took shelter in Kailas, the place of Sadhana by gods, Rishis, Munis, Siddhas and Arihants out of fear of the end of the world. They were all in the state of Trahimam, Trahimam. Mahayogeshwar was alerted in his Samadhi.

Also present were Prajapati Brahma, Vishnu the protector

of the world and Devraj Indra. For Mahayogeshwar it was sad that after the slaying of Danavraj Hirankashyap, Raudraroop Narsinh, the incarnation of Shrihari Vishnu, could not return. Inner light is thrown on Sharabh by Akash Bhairav Kalpoktam, Sharabhtantram, Pakshiraj Tantram, Kalika Purana, Kamikagam, Shritatvanidhi, Lingpurana, Shrishivpurana, Skandpurana, Shaivmat, Bharatiya Prateek Vidya, Vaman Purana, Sharbhonishad, Shiv Sahastranam, Baudh Jatakkatha and Tibetan spiritual texts etc. In Shaiv Upnishad the divine energy of Visheshwar Shiv-Rudra in its most intense form has been described as Sharabh. The slaying of the incarnation of Narsimha was its first act. In South India, Sharabhmurti is known as 'Karab'. In Muneshwar temple in Sri Lanka, Narsimha slaying by Sharabh is its Raudra moment. According to Shivpurana, the figure of Raudra Sharabh with mixed animal and bird features has one thousand hands shaped like wings and eight feet. The Mahaattahaas of Sharabhmurti frightens the king of the jungle lion and tiger. The blood red eyes of Sharabh releases intense electricity with the tongue spewing fire and a sharply piercing beak.

Ancient scriptures have called the utmost Raudra Sharabh shape of Mritunjaya Shiv as Simhagnamurti. The power of Shalusheshwar Sharabh is akin to Kali and Durga. Mahayogeshwar Shiv unveiled the deepest mysteries of the gods of Matrikayon to Mahadevi Parvati. When he made himself visible at Kailas Narsimha was somehow persuaded and Sharabheshwar was asked to either enter the body of Vishnu or take up the task of slaying so that the world could be saved from the anger of Narsimha. The Sharabh incarnation was born for the sake of slaying of Narsimha. Sharbheshrachna in Akash Bhairav Kalp says:

Bhagwan dev devesh sarva shashtarth vadak
 Bruhim main sarvam papghanam kim cheshtdayakam
 Tain punya prabhavem shatrunam nashnam
 Sarva paprashmanam dhanyamayush vardhanam
 Bruhi main kripya shambho tavatpadkamale namah
 Srinu vadyami deveshi sarva pap haram param
 Sarva shatruharam divyam hridayam sharbhasya cha
 Shalvum sarvarogdhanam hridayam paamadbhutam

Guhydgyuhatam guhyam gopniyaam swyanivat

There is an account of Sriharivushnu being defeated by Mahadev Triyambak in Shrilingpuranonkt shrinarsimh krit: 'Nanvashakto bhavanivishnu Jivitant parajitah.' It is written clearly in Sharbhohanisha: 'Bhagvan Vishnum viddar nakhahkhareh/ Charmambaro mahaviro virbhdarao vabhu ha'(6). Before this, the Upanishad had clarified: 'Sa ekah shrehstcha sarvashantah sa evam varishtashcha/ Yo ghoran veshmasyaya sharbharanyam maheshwarah/ Narsimha lokahantaram sanjdhan mahabalah'. There is another reference:

Brahmarpanam brahmahvirbrahagnau brahmana hutam
Brahmaiv ten gantavyam brahmakarm samadhina
Shara jeevastdangeshu bhanti nityaam harih swayam
Brahaiv sharabhah sakshaanmokshadeem mahamune.

The Rishiyug acknowledged the Shakti Sharabh of Shrirajrajeshwari Mahadevi. The secret of the divine power of three letters of the gods of Matrikayon Khand Sharabheshwar has been revealed in Sharabh tantram. The mantras of the three secret mantras of the three letters—sh, ra and bha, are:

Shankaram shamkaram vidyat tejah saubhagya vardhanam
Anyonya kalahdev vairinam nashanam bhavet.
Shamanam sarvaam roganam mayurvidyabhivardhanam.

Shakar exhibits the element of truth. There is a crystal clear account of this in ancient texts. Peace has been accepted as the quality of Shatogun in Sha that is Shankar. It is elingthening and harbinger of good fortune. Vidya is tied to Adhyatam. Lack of knowledge is materialistic. The enemy is destroyed by constant clash. It mitigates all ills, increases knowledge and prolongs life. Being Satoguni, 'Sha' is basically beneficial. Linguists of old texts have described Shav as Shiva and Shiva as Shav in the mysterious Prateekatmak. Pragyavans accept 'Ee' as the power of awakening and Brahma energy. The first letter of Sharabh is destructive for the enemies. It is necessary to recite it after careful thinking.

Refam krishnagani beejam syat raktabham sarvanasham
Jangamakarsham yudhe dwisham senabale tatha.

Ancient texts accept 'Ra' as symbolic of fire and the seed of Krishna or the sun. Adi Dev Savita is Krishna. Savita is the life of Surya Brahma. Its red glow is like the blood. It is capable of destroying all, including the nature. It can vanquish the enemy without any fighting. The destructive power of the second letter of Sharabh is unmatched. That is why it is used in Shakti Mantras. Its fire is infinitely powerful.

Sarvochchatkaram krooram sangrame vijaypradam
Bhakaram bhargavam beej lokrakshan karnam.

'Bha', the third letter of Sharabh is the root of Agni, Lakshmi and Bhargu. It is crude and ensures victory in war. It is dedicated to the collective protection of people. Its recitation is used for safety and victory.

There is Devalya of the Akashbhairav form of Sharabh in Neelkanth country (Nepal) in the Kailas region. For centuries there has been a tradition of a yearly procession of two huge eyes representing the Akashbhairav form. The folk tales of the Neelkanth country mention the Divyadarshan of Shriveersharabh Pakshiraj. Simha Kailas left the upper reaches of Neelkanth and the Himalayas because of the fear of the loud laughter of Sharabh. Sharabh is Mahakaal for Simha. In the secret divinely aashrams the devotees of Rajrajeshwari worship the idol of Sharabh.

Mere recitation of Akashbhairav has the following virtues: firepower, destruction of enemy, people's protection, victory in war, crudeness when it become necessary, knowledge, defeating the army of the enemy, controlling the nature, good luck, longevity etc. Like Bhagwan Shiv, Akash Bhairav Sharabh dispenses justice with honour. For thousand of years, devotees have been doing Sharabharadhana to destroy their internal enemies. The enemies of the devotees of Sharabh are self-destroyed. All three worlds tremble at the mention of Sharabh. ॥ ॐ ॥



The Unfailing Mantra of Shrivir Sharabhasaluv on the Fiery Form of Shrisadashiv

The Sadhana of Shrivir Sharabhasaluv, the fieriest form of Bhagwan Sadashiv, has been called the most secretive of all. Mahadev Shiv created Shrivirsharabheshwar to release Shrinarsimha from the fury of Shrihari Vishnu.

There was an intense fight between Shrivir Sharabhasaluv and Shrinarsimha. According to Shrisharabhpnishad, ShriSharabheshwar not only slayed Shrinarsimha but also destroyed his arrogance. It says: 'Kripaya bhagwanvishnu viddar nakhaiy khare/ Charmanbaro mahaviro virbhadro vabhuv //.' According to Sharbhstrotam of Shrinarsimha's Lingpurana, 'Nanvashakto bhavanvishnoJivitant parajitah'. It is clear that after Hiranyakashyap Samhar, Shrinarsimha adopted the irreligious path of 'Jansamhar' and then to protect the world Bhagwan Shiv came as the incarnation of Shrivirsharabhsaluv Pakshiraj Akashbhairav taking the shape of a Trimurti of half-animal, half-bird with serpent's tail. A study of Shriling Puran reveals that the big fight between Shrisharabh and Shrinarsimha took place beyond Vindhyachal near Rameshwar in Tamil Nadu.

That is why Bhagwan Shiv wore the skin of the lion obtained after the Baghambar-Shrinarsimha Samhar. During the Shriakash Bhairav period the mantra for remembering Shri Sharabheshwar was, 'Chandrako vahni drishti kulishwar nakhashchanchanlotyugra jivah/ Kali durga cha pakshao hridaya jathargo bharvo vadvagni/ Urashtho vyathi mrityu sharbhavar khagchand vatativeg samharta sarvashatruan sa jayati sharabhah saluv pakshiraj//.' Sharabhmantram-Pakshiraj Tantram (Akashbhairav Kalpokitam) compiled by the Swamiji of Petambarapeeth of Datia wrote carefully about the intense and fiery form of Shrirudrashiv: 'Ashtani dhrashch sahastra bahuranilachaya shiroyugmabhrit dvitraykshotijavo dwipuchch uditah sakshannrisimhapaha/ Ardenapi bhagakriti punarthopyodwain pakshyakritiah:

Shri veerah sharabah sa patu ruchirarnitva sada no hridi/ Om namo ashtpadaya sahastrabahave dwishirshe trinetray dwipakshay agnivarnay mrigvihangam rupay vir Sharabheshwaray hum phat//.'

The power of Shrisharabhasaluv has been acknowledged as supreme among the tri-gods due to Devi Pratyangiri, Sholani and Vadvanal Bhairav. According to the Acharyas, the Tantrik traditions suggest the highest form of Upasana of Shrisharabh is best to curb internal enemies. The scholars of Tantrashastra believe that everybody should not do the Sadhana of Shrisharabh because Shrivirsharabhsaluv is the 'Ugratam Raudratam Ghortam' and Takshan Siddh god. The ordinary Sadhak cannot bear his anger. Therefore, his Sadhana should be done under the supervision of a competent Guru because it also leads to tragedy.

To worship Shriakashbhairav correctly, place flowers, earthen lamp, sandalwood, incense etc before his photo, do the Dhyana and recite thrice the Shrisharabh Gayatri in that order. It is important to use red sandalwood or Ashtgandh sandalwood, red coloured lotus or flowers but under no circumstances use Kevara incense stick and the prayer room should not have any photo of Shrivishnu. Shrisharabh had slayed Shrinarsimha, the incarnation of Shrivishnu. The prayer of Shrisharabhyantra should be done according to the prescribed norms. In the Shrisharabhtantra, Shrishiv disclosed to Mahadevi the secrets of the gods of Matrakaon who should be remembered. The process of Sharabhyantra Archana can begin with Shrisharabh Jap. At the beginning of the prayer, it is very important to do Shrisharabh Digbandhan, Sharad Kavach. According to Indian belief, souls inhabit the skies. It is necessary to be protected from them and evil powers.

This Archana includes recitations of Shrisharabhsaluv Pakshiraj Hriday, Sharabhdarun Saptak, Nigrah Darun Saptak, Sharabh Bhujang Prayat Stotram, Sharabh Desika Stotra, Sharabh Ashtotarshatnam Stotra, Sharabh Ashtotarashtnamavali, Sharabh Sahastranam Stotra, Sharabh Sahastranamavali, Sharabhmantra Prayogam, Sharabh Mantramala and Sharabh Mantraj. But never in

the form of a song even by mistake. The Archana assigns an important place to Shrisharabhstotra composed by Shrinarsimha in Shriling Puran. This Sharbhashtak is effective. It is also necessary to recite Sharabhshanti Stotram in the Shrisharab Pooja. It is written in the Sharabhshanti Stotra: 'Mayee rudre mahadev bhajdhwam bhakti puritah/ Mamanshoy narsimhopi mayee bhaktmom stitav/Imah satvam pathedyastu sharbheshastakam narah/ Nashyanti sarvarogani kshya rogadika nich/ Ashesh grah bhuatni kritimani jwarani cha (7)'. In the end it says: 'Ityukartavant dadhe devi devan sharabh saluv/ Tatsate swa swadhamanigataschahlad purvakam.' Sharbhonishad Paath is also necessary.

Shrisharabh Yagya occupies an important place among Yagyas. This magical Sharabhygya is more common on the other side of Vindhyaachal. The offering in the Yagya should be in the name of Sharabh Sahastranam Stotra or Sahastrnammala (Namavali). This Yagya delivers immediate benefit if performed in 'un-worshipped' Shiv temple. It will be better if the sanctum sanctorum has only Shivling but nobody from the Shiv family or Nandi. The Siddh Mantra of Shrisharabh is, 'Om khem kham kham phat pran grahasi pran grahasi hum phat sarva shastru samharnaya sharabh saluvay pakshirajay hum phat swahah'. The archana of Sharabh requires recitation of pratyangira ashotar shatnamvali, shripratyangira gayatri, pratyangira kavach, shripratyangira stotra, shripratyangira sahastranam stotra, pratyangira sahastra namavali, shripratyangira kavach, shrisholanidurgadhyan, shrishoolnikavacham, shrishoolani vishwaroop stuti, shrisuoolini karna stotra, shrishoolani ashtoarshatnam stotra, shrishoolani ashotar shatnamvali etc. Shripratyangiri and Shrishoolani are goddesses who destroy enemy and neutralise all witchcraft (misdemeanours like enemies trying to kill, trapping by allurements, distraction of mind etc.) These goddesses had swallowed the creation of Narsimha. Devi Lakshmi had to pray to them to get Shrivishnu. Time is also important in the sadhana of Shrisharabh. The former Rajguru of Jaipur Pandit Vidyanaath Ojha, Kaviraj Nanakchandra Sharma Vaidya, Shripeetambrapeeth Swami Maharaj etc were experts in the sadhana of Shrisharabh in north India. ॥ ॐ ॥



Shrivir Sharabheshwar Slayed Narsimha in Pudduchery

Shrivir Sharabheshwar, the fiercest incarnation of Bhagwan Shiv, had slayed Shrivishnu's incarnation, Bhayahavatar Narsimha in Pudduchery in the South. Before that all three worlds had trembled during an intense fight that went on for years between Shrivirsharbhehwar of thousand hands and Narsimha.

Pauranic accounts say that Narsimha had killed Asurraj Hirankashyap in Shringeri (do not be startled by the name), Pudduchery, cutting him into three pieces. That is why three places associated with Narsimha, Parrikal, Puvarasankuppam and Shringeri temple are in one straight line. Narsimha is connected to the holy places in Tamil Nadu and Pudduchery-Sholingur, Namakkal, Chintalavadi, Singaveromal Koli, Andhili, Parikkal, Shringerikoyal, (Pudduchery). Accounts tell us that the red eyes of Shri Sharabheshwar were emitting electric currents and his tongue was spitting fire. On the wings of Shrisharabh Saluv sat Devi Pratyngira and Devi Shoolani. This is the fierce face of Mahakaali.

In the last phase of Mahasangram, Shri Sharabheshwar clutched Narsimha in his serpent-like two tails. Narsimha Avatar of Shrihari was in a pitiable condition. The largest grand statue in Asia of Devi Pratyangira is in Moratandi village in Pudduchery. For centuries it has been a tradition to worship it every Sunday. On the first day after the full moon and new moon Devi Pratyangira is worshipped as Bhadrakali.

There are separate temples of Shrisharabheshwar in the South in Tamil Nadu, Karnataka and Pudduchery. The Shaiv cult believes that once a year Bhagwan Vir Sharabheshwar emerges in person. His names include Pakshiraj, Akash Bhairav and Sharbhsaluv. Bhagwan

Pashupatinath's Nepal has the 'Akash Bhairav' temple of Shri Sharabheshwar. In the Himalayan Tibet, Buddhists also worship Sharabh. There are very attractive pictures of Shri Neelkantheshwar temple in the Matsya Pradesh. Because of Shri Sharabheshwar there are no idols of the Shiv family and Nandi in the Deyalya of Shri Neelkantheshwar. In Tibet, Shri Sharabheshwar is regarded as representing power, speed and firm determination. Jatak tales have highlighted Sharabh's connection with Baudhistsava.

The Rigveda links the bird with golden wings to the golden glow of Shrivir Sharabheshwar. Adishankara also called the shining Hiranyagarbh Sharirvan Ishwar as Sharabh. Pictures of Shri Sharabheshwar are found as Prateek Chinch in Karnataka government offices and Mysore University. The saga of Sharabheshwar unfolds layer by layer in Shivpuran, Lingpuran, Kalikapuran, Kamikagam, Shritatvanidhi, Skandpuran, Stapatyaved, Kanchipuram, Dev Tirumenikal, Brahmand Puran, Traitiyakam, Narsimahodrapuran, Akash Bhairavkalp, Pakshiraj Tantram, Sharabhtantram etc. Usually the Sadhaks are advised to be secretive about their worship because of the fierce nature of Shrisharabh. It is not possible for ordinary people to bear it.

The Shrisharabh temples of Karnataka and Tamil Nadu are unique. Southern devotees believe that Sharabheshwar lives in Gandhamadan and Kroncha mountains. Even the lions run away in fear on hearing the loud laughter of Shrisharabh. The lion becomes a prey for Shrisharabh. There are Trishul Devalyas near the famous temples of Shrisharabheshwar—Tribhuvanam's Kamphareshwar temple, Darasuram's Airavateshwar temple, Kumbakonam, Apat Shayeshwar temple, Tirivaror's Tyageshwar temple, Madurai's Vaithivaran Koyali-Shriminakshi Ammakoyali, Tirusholam Chennai's Tirisholantra temple, Chennai's Karunakalishwar temple, Tanjore's Tribhuvan Devalaya, Dhenupureshwar temple, Trisholam temple, Gangai Konda Chalapuram Devalaya, Dharapuram Devalaya, Karaikuddi Devalaya, Tiruvannamalai Devalaya, Chidambaram Devalaya, Trishuel Devalaya near Menabakkam etc. Shri Sharabh Kamphareshwar temple Prabhu crushes all types of fears and vibrations. The Sharabh temple in Tanjore has

an Utsav statue in which a face resembling a lion and the bird Garud of a beak, eight feet and four hands has held Narsimha. The hands of Sharabh have clasped fire, noose, axe and deer. The standard image of Shrisharabh statue has golden glow on the body which has two wings, two red eyes, four claws of the lion, long tail with four hands above, a face that is a mixture of human and lion, a studded crown, fire emitting mouth, crushing Narsimha with feet and a human face reflecting innocence.

Tribhuvan temple has Shri Sharabheshwar as Tripad, lion-faced, four human hands and a til. Sharabh has eight hands. Darasuram has a black statue of Sharabh which is in accordance with Kalika Puran. According to historians, Shri Sharabheshwar was established in the Kumbakonam temple by the Chola empire's Vikram Chola between 1118 and 1155. Chola king Kolutunga the Third had separately established a Sharabh temple in Darasuram. This temple at Tanjavor is worth seeing. Vargun, the king of the Pandiya dynasty, had a temple constructed to be free from Brahmahavyah in Tribhuvanam which is about 10 km away from Chennai. The four Vedas are also worshipped in the Sharabh temple. Sadahaks consider it as instant Parichay Dayak. Shaivites believe that Sharabheshwar is pleased quickly. A safe Shri Sharabh makes Shiv Ling powerful in Shrineelkantheshwar Mahadev. The Pratyangiri temple in Pudduchery is the destroyer of all evils and sins. It is considered the best to worship Shri Sharabheshwar on Sundays between 4.30 p.m. and 6 p.m. in Rahukal. ॥ ॐ ॥



Sharabhopenishad Pashupatastra: Like Fifteen Shaiv Upnishads

Shaiv Upnishads contain the mystical and romantic world Brhamvidya and highest form of Tantrik. It has the details of the secrets of the 'Sharbhopenishad' of Shrivir Sharbhasaluv slaying Shrinarsimha, the Shrihari Vishnu incarnation.

Tantrik literature has description of the secret of Shrivir Sharabh under Akashbhairav Kalpokitam. Shaiv Upnishad has 14 Upnishads—Akshmalikopanishat, Atharvashikhopanishat, Atharvashir Upnishat, Kalagni Rudra Upnishad, Kaivalyopanishat, Ganpatyupnishat, Jabalyupanishat, Dakshinamurtyaupanishat, Panchbrahmpanishat, Brahajjabalopanishat, Bhashmjabalopanishat, Rudrahridayopanishat, Rudrakshjabalopanishat and Shwetatsvatropanishat.

Among these Upnishads, Kaivalyopanishat, Dakshinamurtyu Upanishad, Brahajjabalopanishat, Panchbrahmpanishat, Rudrahridayopanishat, Shwetatsvatropanishat, Atharvashir Upnishad, Jabalyupanishat, Atharvashikhopanishat and Akshmalikopanishat are devoted to Brahmvidya. Besides these the subjects of Kalagnirudropanishat, Ganpatyupanishat, Bhashmjabalopanishat, Rudrakshjabalopanishat and Sharbhohanishat are different. Rudrakshjabalopanishat and Brahajjabalopanishat have explained in detail Rudrakshjnma, Rudrakshdharana Jigasya, glory of Rudrakshdharana, questions on Rudraksh subjects in Bhusund, Rudrakshoatpati, Rudraksh Jap Phal, the difference between the best of Rudraksh, the banned Rudraksh, Rudraksh Vidya, secrets of Rudraksh, the mantras of Rudrakshdharan, Rudraksh for those engaged in different occupation etc. It has also been clearly stated which part of the body is the best for wearing Rudraksh. Direct contact has also been established between the divine powers of one-mouth Rudraksh (Ekvastra) and Chatudarsh Rudraksh (14 mouthed). It is written about the glory of Rudrakshdharana:

‘Rudraksh moolam tadu brahma tannalam vishnuravech.
Tanmukham rudra ityahuastdwindah sarva devatah’.

Bhashmajabalopanishat has revealed the secrets of the Bhashm of Mahadev Shiv and the tradition of applying Tripund. First of all it gives details of applying Tripund on the forehead. The importance of Tripund has been explained to keep the mind and the body free of any dirt. Samb Sadashiv (Triyambak) is the Adhishwar of Trinetra, Tripund, Tripurari, the creation of earth, its nursing and destruction, Satya, Raj

and Tam etc. It is full of the secrets of the Pratik Vidya of Maharudra Shiv, the creator of the Trigunatmak Shrishti. Rigveda has accepted the rule of keeping within limits all the divine powers of Rudra. As Divovarah, the Rudra saves the earth from being inundated—Jal Magna. From the scientific point of view, after the earth went under water, the heat from the sun turned all the water into steam and exposed the soil. The Nad from the Damroo of Shiv as Om, formed by joining three letters in Om became a creator of the universe.

Bhashmjabalopanishat described the methods of Tarjini, Madhyama and Anamika in applying the Bhashm on the forehead, neck and other parts of the body and make Tripund to please Triyambak. This Upanishad outlines the essential duty, Akaran atonement, the benefits of Bhashm, daily duty, way of Shiv Pujan, Shivshadakshr Jap, Brahma Swaroop, Brahm Gyan, Mukti Sadhan, Sivasya Pashupashmochan, Kashivas in being lost in Shivatva, instant fruits from Jyotirling Archan, Shiv Abhyarechan and Sarvpatakpavan Shiv Abhyarchan etc. Bhashmjabalopanishat takes one from Karmkakand to Nivrtti. It shows the way to rid of the cycle of birth and death. It is clearly written in Brahajjabala Upnishad that by applying Bhashm or Vibhuti salvation is guaranteed.

Ganpatyupanishat begins with the Mahamantra Om namah Ganpataye. It has described Ganpati as, 'tvameva sarvam khalividam brahmasi' (they are all Brahmaswaroop Ganpatis). Later it explains the secrets of Ganpati prayer, ganpati sarvatmatya stuti, ganpati gayatri, ganpatidhyan, ganpati mantra, fruits of studying ganpati vidya, practical application, and Vidyavedanphal. According to Brahma Vidya in the Brahma Muhurt of the morning Ganpati Vidya leads to Siddhi: 'Sa sarvidyati sa sarvavidyavati ya evam vedetyupanishat'.

Agam Sharbhupanishat has a special place for Gopniyatam Sharbhantra. The Mahakaal, Mahavidhwansak, Mahatejaya, Mahavikral, Mahabhayavah forms of Mahadev Shiv have been accepted as most influential by Jagadgurushankaracharya Swami Swaroopanand Saraswati of Dwarka Sharda Peeth. Pandit Shrividyanaath Ojha Rajguru of Jaipur, Shri Anant Swami of Shripitambara (Vanglamukhi) Peeth Datia,

Dr Sampooranand, Dr Janardan Mishr and K. Kujunn Raj etc.

Sharbhopenisht also describes the best qualities of Rudra, the Narsimha slaying by Rudra in the form of Sharabh, Sharabh stuti composed by gods, Rudranugrah, Rudra Mahima, Vishnushivyorbhed, Shivdhyana, Etachastrasampradaniyam etc. Paipalad Rishis have been told that the secret knowledge of the destructive weapon akin to Pashupat Astra should not be disclosed to anyone but Shiv Bhakts. If it falls into the hands of evil or bad elements there can be devastation. That is why images of Shrivir Sharabh Saluv are very rare. The goddesses of Sharabh are Pratyangira and Shoolani who destroy all destructive spells. Temples in Tamil Nadu and Pudducherry have their statues. The Mahayagya of Shrivir Sharabh Saluv was performed by the Rajguu of Jaipur Pandit Vidyanath Ojha. There is mention of Shrisharabhayagya being performed in Shrineelkanth Mahadev at Rajorgarh (Sariska). ॥ ॐ ॥



The Grand Spritual World in Violet Purple of Meruprasad

The plateau of the roof of the world, Tibet, is spread over 25 lakh square kilometer from Central Asia to China. From east to west it extends 2500 km and from north to south it is 1000 km. The summit of its 14 great mountains is between 14800 feet and 26000 feet. The divine Sumeru-Meru-Kailas is the most prominent among the great mountains.

The colour of the stone in the plateau of Meru Kailas is deep violet which according to the ancient texts symbolizes spiritualism. The fire-like red hue is considered capable of controlling all desires and the blue colour is considered enhancing self-confidence and determination. In the human Abhamandal, violet colour indicates inclination towards spiritual. Violet rays also radiate from the sun. In this context, deep violet colour naturally assigns the highest place for Meru.

Rainbow radiates constantly from the thick silvery layers of snow from dawn to dusk at the violet coloured Meru and its connected summits. Sometimes, Meru appears to be golden coloured and sometimes it turns red in the glow of the sun and attracts objects like the magnet. The display of colours by the sun at dusk has its own attraction. The whole of Meru dances like the Natraj on multi-coloured rays of the sun. At that time the mind and the heart are lost in the divine form of Meru.

It is extraordinary that the sheet of stones at the big and small Meru mountains are also deep violet in colour. All around Kailas—right, left, behind and in front—there is a deep valley of snow. In 1904, a London publication ‘Exploration of Tibet: Its History and Particular Forms, 1632 to 1904’ by Graham Sandburgh confirms that Kailas is deep purple coloured. It also describes the purple stones around Kailas. The entrance to Kailas Sarovar from Yamdwar is also mysterious. Most pilgrims enter from one of the chain of mountains, immerse themselves in prayers and later realise that they had returned by going round only one mountain in the chain instead of the holy Kailas. Graham Sandburg has accepted that there are many mountains behind the mountain at the entry point. The valley west of Kailas is two to three miles (3.2 km to 4.9 km) deep. A 150 feet wide and three feet deep Lavchhu stream is encountered upon entering Kailas from the east. During the perambulation the trunk-like mountain of Mahaganapati delights the eyes. Ahead of it are the naturally carved mountains like the face of Adihanumat. On one side of Varunpaas six mountain summits seem to shower the blessings of Dev Senani Shrishanmukh Kartikeya Murgan-Lord Kartik and Gajanan sons of Sadhashiv.

It may be mentioned that during the great churning of the ocean, the Great Meru acted as the Mathani and on the touch of Vasuki Nag, Parbrahm Shiv took the shape of the rope. Bestowing blessings, the tongue of the Great Snake, Vasuki, transports the snow-capped mountain to the Pauranic era. The throat and the body of Parbrahma Shiv have eight types of poisonous nags. That is why the era of Parbrahma Shiv has been accepted as the Kaal of Mahakaal. It is a mystery how the mountain summit of the

Great Snake Vasuki shrunk in size.

Divine flowers like Brahmakamal, Padmakamal and Neelkamal etc captivate in Kailas-Mansarovar area. The light purple colour of Brahmakamal is attractive. The strange flower is composed of many sections. Padmakamal is yellow. The snake-like flower is enchanting. Experts believe these flowers grow between the snowy rocks but blossom only with the blessings of Sadashiva. Gaurikund is the divine lake of the Varunpaash mountain. Located between deep valleys and being the bathing place of the progenitor of the world, Gaurishiva Parvati, its water possesses immense strength. Recently, a Sanyasi (ascetic) of Indraprastha (name withheld on request) lay prostrate before Bhagwati Gauri and sought permission to bathe. Gaurikund is covered in snow almost throughout the year. Therefore, the devotees touch snow on their face and body and bathe symbolically. The ascetic broke through the snowy wall to enter the Himvat water. It was amazing that after the bath, the Sanyasi felt infinite energy passing through him. He ran to climb the mountain for completing the ritual of going round them. Science may dismiss as imagination the Gaurikund water of divine strength. How will science accept it? The Indian belief, faith, trust, resolution are miles beyond science.

Scientists are engaged in studying the glaciers of the 'second landscape' of Kailas (KLS) is spread over 31,000 sq km. Over 20,000 lakes flow from the Hindukush and the arms of Himalayas. A forecast speaks of breaking of the Pindari glacier. The glaciers of Kailas and the snow-capped mountains have their own splendour. Shivopanishad (unpublished Upnishad, edited by Dr Kunjan Raj, in 1933, Adyar Library, Adyar, Chennai) has a startling description of the splendour of Meruprasad.

This splendour has two forms: spiritual and physical. Shivopanishad presents the secret spiritual part in the splendour of Meruprasad in a symbolic form. Accounts are found of Shivayatan Puja, formation of Meru as an instrument in the body and its resting in the Atma. On the other hand, the method of worshipping Sakar Sakam Sagun Parabrahm Shiv appears like a labyrinth. It is not a contradiction. In

fact, the worshipping of Sakam Sakar Sagun Parbrahm separates the selfless Sadhana of Nirgun Parbrahma. That is to say that the Parbrahm Shiv and the divine Shivpuri are the two forms of Meru Kailas Prasad. It is for the worshipper and his spiritual knowledge where he places Meru or Kailas. In the Shaiva sect the highest form of Sadhana is the centre of great strength. Kailas mountain is the great player in the chain of summits. ॥ ॐ ॥



Kailas Tantra: Tatva in Brahmatma

At last the secret of Kailas tantra is revealed in the Himalayas, the earthly residence of Maharudra Mahadev. The basic Tatva of the top secret spiritual sadhana dhyana yog of Kailas, that is Shivpuri, is invisible and yet transparent.

It is clear that the Kailas tantra is in the centre of innumerable shrouds. It depends on the type of sadhna in Shivayatan as to when the sadhak stops his sadhna upon realising that he has attained gyan (knowledge). Ancient texts have dispensed tatva gyan in magical words used to describe the splendour of Kailas. Only the sadhaks (disciples) can understand this tatva gyan. The Rishis write that Meru Prasad exists in the middle of eight mountains and eight oceans of the terrestrial world. Meru Prasad here means the place of prayers by the gods. Gods and goddesses from many universes in the solar system come to Kailas for upasana, sadhna and bhakti. There is a sadhna ashram for vedic rishis in Kailas.

Surrounded by eight mountains and oceans the many summits shine like jewels where vehicles—vahans-- of many gods are stationed. This Meru has four giant gates with four arrows and forests. The Rishis have used symbolic language. The four arrows have their own tantric use. Four cities of four different types have been built. Dev Vishwakarma decorated Shivpuri with invaluable jewels to

create Meru Kailas. These four arrows and their four types are a mystery. This Kailas is wearing the cloak of the silvery mountains and forests which is auspicious. It begets as many blessings as there are particles on the earth.

According to ancient texts, the pilgrimage of Shivayatan is virtuous. The Prasad of Shiv is the abode of virtues which has innumerable families and disciples. Their Shivayatan is basically like the godly form of Mahadev. The worship of Shiv and those who seek shelter benefits all. In the entire solar system only the Maharudra is worshipped. The worship at Shivayatan the devotee is freed of the cycle of birth and death. Shivsadhna makes the devotee omniscient. Ancient texts mention the Kailas tantra in the description of the splendor of Kailas. The Meru Kailas Yantra has to be revived and embedded in the body. But the yantra is a mystery. Making it for Sadashiv and placing it in the hand is a joyous experience. It is like a plant in water. But one should know about the punishment given by Parbrahma. The godly image should be dignified, reflecting all godly qualities. The moon should be shining as should Bhootnath. It ought to be placed in hand.

Construct an altar as high as 100 urns. Install a beautiful idol reflecting all the godly qualities. The left hand of this idol should have the Trishul and the other should reflect bestowing happiness. The idol of God should have matted hair and placed on a throne. On the high bull like alter the face should be impressive. The Divya Mahabhairav Swarooprani should reflect utmost beauty and Yogmudra. It should be made of pure gold. It can also be constructed with copper, mud and stone. Ancient texts say that letters of full shape should be used for writing. The plaque should be written with utmost reverence. Parvati of Mahadev Shiv should reflect full virtues. Of the four faces of copper and Peepul, one should be made of gold. They should reflect different sober and grand forms. They should be adorned with all jewels. It should bring alive the grand Rathayatra of Mahadev Shiv. It is not necessary to describe its benefits. In the Kailas tantra, Shivpuri Meru is located in Brahamatma. In the context of Bahayaachar the basic knowledge of the upasana of Parbrahma Sadashiv comes with enigmatic

signals. Kailas is the tantra of Brahma sadhna by being Shivmaya. It has been described thus:

Kailas Meru Prasad Vaibhav

Bhoomibhage savisterno jambodweep prakalapyet
 Ashtavaransamyuktam nagendrakashtbhooshitam
 Tanmadhyey karayedivyam meruprasadmuktamam
 Anekshikharkirmanasheshmarsamyuktam
 Bahih suvarnanichintam sarvaratnopashobhitam
 Chatuah pragraveevkopetam chakshurlingasamautam
 Chatudrikshu vanopatem chaturbhi samyutai shareh
 Chaturno puryukten prakaren ch samyuktam
 Meruprasadmityeam hemratnavibhushitam
 Ya karyedwnopotam sonanatphalmapnuyat
 Bhuyamabhah parmanonam yatha sankhya na vidhayte
 Shivayatanpunasya yatha sankhya na vidhatye
 Kultrihshanksamyukt sarvabrahtasamanvit
 Kalatputramitrayeshrach sarvasavjansamyutah
 Aashritopashrite savaiseshgunsamyutah
 Yatha shivastthaivay sharvaloke sapujyate
 Na cha manushyakam lokmagcheta kripanam punah
 Sarvagyah paripornascha muktah swatmani tishthi
 Ya shivaya vanam kritvya mudabdsalilohithiam
 Taddankopashobham cha haste kurvit sarvada
 Shobyedbhootnatham vachandrashalam kwachit kwachit
 Vedim vathabhyapadhyant pronnatta stambhpanakya
 Shatkumbhaamayim vapi sarvalakshansamyutam
 Ishwarpratimaam soumayaam karyet purshochitrabh
 Trihulsvayhastam cha vardabhaydayikam
 Savyahastakshmala cha jatakusumbhoshitam
 Padmasimhasanasinam vrishthamvam samuitchidritam
 Vimanastham rathaya va vedistham va prabhanvitam
 Saomyavaktram karalamva mahabhairavrupinim
 Atyuchitram suvistirnom nrityasthah yogsansisthtam
 Kryadsambhave hemanastaren vimlen cha
 Arkotmayim vapi tamramrichhaladarujam
 Asheshkaih sarupaisch varnakaivam pate likhet
 Kundye va phalke vapi bhaktya vittanusarat
 Ekam saparivaramva parvati gunsamyuktam
 Pratiharsamopetam kuryadevavikalpatah
 Peetham va karayedraupyan Tamran pittalsambhavan
 Chaturmukhvaktram va bahi kanchansanskritam
 Prithkprithagnekani kariyatva mukhani tu

Saoumyabhairavroopani shivasya bahuroopinah
 Nanabharanyuktani hemraopyakritani cha
 Shivasya rathyatrayam tani lokasya darshyet
 Uktani yani punyani sankshepen prathak prathak
 Kritvyakain mamaikshamkshyam phalmanuyat
 Matuah pituah sahopyedarshbhidarsham kulaih
 Kaltraputramitradhairbhaiyukta sa bandhaiya
 Ayuten vimananam sarvakamanayuten cha
 Bhuntekta syayam mahabhogananante muktimavapanuyat.
 (Unpublished Upanishad: Shivopanishad, 1933) ॥ ॐ ॥



Anang Triyodashi of Kamdev's End in Kailas: Bhashmasat of Madan by Kamaari

The follower of Shiv, Maydanav, became rebellious after becoming the victor as Banasur Danavraj. Parbrahma Shiv sent Devrishi Narad to test the devotion of Danavraj Banasur towards him. Danavraj Banasur began to indulge in bad deeds after falling for the Leela test of Devrishi Narad. Mahadev Shiv himself set out to punish Banasur in such a situation. He attacked Banasur.

To escape from the wrath of Mahadev Shiv, Danavraj Banasur placed Shivling on his head and left his abode by singing praises of Sambsadashiv. In the meanwhile, the angry Shiv destroyed the two habitats of Danavraj. Sambsadashiv pushed the two habitats to the earth, one of which fell towards Amarkantak and another in the Himalayas near Meru Kailas. Sambsadashiv, easily pleased by devotion, did not destroy the third habitat of Danavraj Banasur but pleased by his devotion gave his blessings. Thus, among the Mayapuris of Maydanav one Puri was settled in the Kailas region. No relic of it is found today.

There is a Pauranic tale about the Madandahan of Kamdev in Kailas. An illustrated account of Madandahan by Mahayogeshwar Shiv is found in the 101 chapter of

Ling Purana. Devta is afraid of Tarkasur: Devtayschya sahendraen tarkada bhayapiditah/ Na shantim lebhire shoorah sharanamva bhayadashita. The gods need Mahadeva soldiers to slay Tarkasur. Mahayogeshwar Shiv is engrossed in Yog with his blue eyes. To disturb the Samadhi of Mahayogiraj, the gods sent Kamdev Manmath and Kamdevi Rati. Kamdev began an alluring dance in the precinct of Kailas and directed the Pushpban of Kaam, Kamastra at Mahadev Shiv. At last the concentration of Mahayogeshwar was broken. Raging with anger, his fiery third eye opened and its intense light led to Madandahan.

Tatah samprekshya madanam hasan tradevistryambakah
 Naynen trityen savagyam tamvaikshat
 Tatosaya ntrajo vahnirmadanan pasharvatah stitham
 Adhat tatkshanadev lalap karunam ratiah
 Ratyah pralapmakarnyam devdevo vrishdhwajah
 Kripaya parya prah karnpatniam nirikshaya cha

The Maharishi Valmiki Ramayana of Nirnaysagar Press has a poignant description of Madandahan in Kailas in the 23rd chapter of Balkand.

Kritodwan tu devansham ghachantam samrudganam
 Gharshayamas dumerdha hunritatsch mahamatna
 Avadhyasch rudren chakshusha raghunananadan
 Vayshiriyant shariratswat sarvagatrani druabhrteh
 Tatra gantram hantam tasya nirdgadhasya mahamatmanah
 Ashrirah kritah kam krodhoddevehsvaren ha
 Anang itivikhyatastada prabhiti raghav

Instead of Kamdev being able to disturb the concentration of Shiv and create affection towards Shiva, Parvati was reduced to ashes by the third eye of Shiv. It gave Shiv a new title of Kamaari, which means the enemy of Kaam, sexual desire. Karnpatni Rati of Kamdev began her lament in Kailas. The ocean of mercy and pity Rajrajeshwari Parvati took pity on Rati. As a result, Kamdev became 'Anang'. The Madandahan in Kailas was on Triyodashi. The Shaivites hold special prayers for Mahadev Shiv on Triyodashi. It was called 'Anangtriyodashi Upasana' which is marked by worshipping of Kameshwar Rajrajeshwar Shiv. The Pooja involves

lighting clay lamp, burning incense, offering flowers, fruits, Vilvapatra, blood red chandan or Ashtgandha sandalwood and food to Shivling. The worshipping of Anangtriyodashi pleases Shiv, the resident of Kailas in the Himalayas. Only a powdery stone is left at the Madandahan place in Kailas.

The lord of wealth Kuber Dev lived in Kailas to start Shivarchana. There he constructed Alkapuri.

Aham tu himvatprishthamgatam dharmamupasitutam
Raudram vratam samasthay niyato niyatendriyah
Tatra devo maya drisht umaya sahit prabhuh
Savyam chakshumarya daivatra devya nipatitam

Kuber is also referred to as being a friend of Shiv: 'Ekashi pinglityav naam sthasayit shahvatam/ Evam tainsakhityam cha prapyanugya cha shankrat' (Valmiki Ramayana: Utrakand). The form of Bhashmang Shivbhakts of Kailas is also decided. They should be pure like mansa karma vacha.

Karmana mansa vacha vishudhanantratmana
Anayamanso bhutva prapanna ye maheshwaram

Yog, yam, discipline, exercise and pranayama are the strong points of the Kailas resident Shiv. Yog is of two kinds—Karmayog and Gyanyog. Karmayog is about work and Gyanyog is about knowledge and mind which brings salvation through uninterrupted worshipping of God. Yog has two parts—ten yams and ten niyams.

Aanarishansasya kshma satyamhinsa dam aarjvam
Danam prasado madhuryam mardavam yama dash
Shauchamijayya tapah satyam swadhayayopasthnigraho
Vratopavaso maunam cha dhyanam cha niyama dash

The ten yams: Anarishansya, Kshama, Satya, Ahimsa, Dam, Aaryarva, Daan, Prasad, Madhurya and Mardava. The Nardiya Samhita lists celibacy, compassion, truth, non-violence, Aajarva, pardon, Mitahar, hate, Shauch and anger among the ten yams. The ten or thirty six Niyams include movement of bowels for internal purification, Ijya, Tap, truth, self-study, Upasthanigraha, fasting, silence and concentration. The niyams of other Samhitas include the

feeling of internal worshipping, Shivarchan, Sahishunata, jap, tap, sidhanta shravan manan, trushti, astikya, alms etc. The six Yogangs are—asan, pranayama, pratyahar, dharana, dhyana and Samadhi. In all, the yog of Mahayogeshwar has eight parts. The body lifting upward is the indication of attaining the highest posture. Shiv samhita details the nuances of yog.

The meaning of the Samadhi of Mahayogeshwar Shiv is the confluence of the soul and Parbrahma. The posture of the body and the Chittavriti form are important in Dhyana for Samadhi. Saurpurana has cautioned against decline in the number of true Shivbhakts in Kalyug.

Ghore kalyuge prapte shrishankarparangmukhah
Bhavishyanti narastahyamiti dweypayanobrabhit

At the time of churning of the ocean, Kailas Meru was the great mathani, the churning stick. There were great oceans near Meru. Himalaya was the place where the great boat of Manu survived at the time of destruction of the universe (Pralaya). During the churning of the ocean, Shiv had drunk poison. It is described thus:

Namah kapalastaya digvasaya shikhandane
Bhawangrasya bhokta vai bhavanschava varah prabhu
Twamrate mahadev visham sodhuam na shakyate
Kantah sambhavat turnam krsihno me varvarnine

There is a quaint description of ocean churning in Agnipurana: 'Visham kalanprakhyam kalkutmiti smaratm/ Yen prodbhootmatren na vyarajant devta'. Declaring Shivlok Kailas as free of deadly diseases it is said: 'Lokam trilokyachya vilaksham paraam bhi mrityorogartirjarahar varam'. Kailashvasi Shiv provides salvation.

Atmatirthmiti khyatam bhukti muktipradah niranam
Tsyas prabhavam vakshyami yatra gyaneshwarah Shiv.

॥ ॐ ॥



Meru: The Creation of 'Matrika' by Playing Natraj Shiv's Damru 14 Times

Nritavasane natrajrajo-naad dhakkam navpanchvaram
Udhturkamaah sankadisidhan etadvimarshe shivsutrajalam

Sanak and other Munis asked Mahamunishwar Nandkeshvar about the Tatva Updesh of Bhagwan Shiv. In response, Mahamunishwar recited the above shloka. Natraj Sadashiv played his hand-held drum (Damru) 14 times. Matraka is the varna that came out of it. Shivsutrajalam means the sutrajal of secret disclosed by Shiv. The Ved mantras of Shiv or Kalyan have been published after due consideration. Bhagwan Mahadev preached the 14 varnas to Panini and other Rishis for their Ishtsiddhi.

This informs us that Sumeru-Meru-Kailas resident Shiv and others are the origin of Vedas. With roaring of Adaityavad Shri Shankar Acharya (Adishankaracharya) said in Saundralahiri:

Shivah shaktayam yukto yadi bhavati shaktah prabhvitum
Ne chedevam devo na khalu kushalah spanditumapi

Shri Shankar Acharya clarified in the description of Shiv that Sadashiv becomes a dead body when he is bereft of his power. It was announced in Shaivagam mantras that one Shिवtatva (with the power of kundalini) has sangat and nitya. This is also the basis of the origin of the universe. Shivatmak is a dot, bindu, and its root is shaktyamak. Nad was created by the combination of the dot and root. The trio led to the creation of the power of Raudri, Jyeshtha and Vaam. According to the Shaivmat, Shìvpuri is connected to 'Nad Brahma'.

The spiritually inclined call Shrikrishna as Surya and the Gopis are described as the rays of the sun. Even the earth is called Surya. Shrikrishnayamlamhatantram explains the

Advait of Krishna and Surya. Santkumarsamhita unravels the layers of the deep mystery of Radhakrishna tatva. In the Vedic literature, Krishna has been called the solar system. In ancient etymology, Krishna has been called the sun, the moon and the earth. In Shatpath Brahman Krishna is called Yagya and the Bhagawat Gita calls Krishna Adityanamah Vishnu. The sun-like Krishna is Govind and cows are his rays. Shaivmat, Bhaktimarg, Dasmarg, Sahmarg etc are Chatushya. Thus, in Advaitvadi Shaivays the river of Gyanmarg flows with full Bhakti.

In the Shivupasana in Kailas, there are two easy ways to reach Mahabhav from Bhav. Basically, Bhakti is Hadini power. In the Shastras, the step next to Bhav is love and pure Bhakti Mahabhav. But Bhavs are transmitted and are of two types. Converting Bhav into Mahabhav by sadhna is the acme of Bhav. In the Vasudev mystery, Mahadev Shiv instructed Vasudev to worship Tripursundari. Gifted with ten skills, Tripursundari lives in the heart of Sadashiv. In the path of Shiv Bhakti, Yaksharaj Pushpdant's Shivismahimna Stotam became milestones as Dashkandhar Dashanan Lankeshwar Ravankrit Shiv Tandav, Stotam, Rudrashtak, Rudrapath, Panchakshri Strot etc. Shrikrishnayamalmahatantram has a special reference to Meru of Kailaslok of Bhagwan Shankar's Shivpuri.

Meririshanbhage tu harivarsha sushobhanam
 Yatra vai narharim devam prahaladocharit nityada (33:2)
 Tato merurvayukone ramyake varshasatra (ta) me
 Bhagwantam matsyaroopamacharanti tatra purushah (39:2)
 Sumeroragnikone cha bharate varshsapta (ta) me
 Narnarayanam dev naradah samupasti cha (54:2)
 Sumerorutare bhage madhye tu lavnambudhe
 Vishnuloke mahan proktah salilaantarsansithah (57:2)
 Samudramantranarth tu mandaradridharopayyam
 Merosto nairirat bhage kuruvash vasundhara(48:2)
 Sumerordarkshine bhage varsh kimpurush kapih
 Hanuman vayuputromanjanakul ranjanah (51:2)
 Meroradakshinedigbhage jambovrikshotishobhanah
 Anekayojanochrayo jambodweepastadakhya (59:2)

The Shastras have called Yamal as "eight" that is Adibrahma-

Vishnu-Rudra-Ganesh-Varahi etc. Ancient texts have references to eight prominent Yamal Tantras and a total of 70 Yamals. The description of Meru Kailas in Krishna Yamal looks mysterious, wrapped in spiritualism. According to it, in the Ishan part, north-east of Divya Meru, there is a green land where Prahlad used to or has still been worshipping Narhari Dev. The area around Meru is spell-binding where Brahma in the fish form is being worshipped. India is located in south-east corner of Sumeru. In this sacred land, Dev Rishis are engaged in worshipping Nar Narayan. Rishi Nar Narayan built a Shivling of earth in Paindari glacier for Tapascharya of Mahadev. Reserves of salt and milk are found north of Sumeru. Mahavishnulok is situated in the waters of Ksheer Sagar. The ocean churning was taken up to restore 'Shri' to gods and demons during which Sumeru Mandrachal was the churning. The Kuru land is situated in the Nairirit corner south-west Meru. South of Sumeru is the Kinpurush land, which is Tibet Trivishtip. Kapi is the god of Kinpurush, adding lustre to Kul, son of Vayudev and Mother Anjani. There is a very attractive Jambo tree south of Meru. The sound produced by the falling fruit from the Kalpvaksha produced the Jamb sound which explains the origin of the word Jambodweep. Jambodweep is spread widely in the middle of which is the Jambo tree. There are stories about Satluj and other majestic rivers originating in Tibet.

Charmaranvati yaunave (rodh) vati vitsata saryustatha
Vedsmiritih shatdrushcharya vishcha (shwa) sikri tathaiva
cha

Shrikrishnayamal mahatantram has described Sumeru as
paradise on earth. Sumeru is the navel of earth.
Prithvinabhigantam varsham tanmadheya swarnaparvatah
Sumeru parvatstataya parvatah sumanoharah
Neelash shewatah shrangvasch ramyakosth hiranyamay
Himvanninshodo (dho) vindhyao malyavan gandhmadanah
Suparshav kumudashchaiva mandaro merumandarah
Anye cha giriyo sadhvi ratnadhatuvichitratah

In brief, it means that the sacred place of the golden mountain is in the navel of the earth. Meru is the premier mountain among all the mountains which captivates the mind. Its blue-

white, golden pinnacles are unforgettable. The Himalayas, Vindhyaachal, Malyavan and Gandhmadan are its strings. It radiates with the beauty of lotus. Mandranchal located amidst the other mountains in the Meru range is another jewel. The description of Meru matches its present accounts and descriptions of mountains around it. ॥ ॐ ॥



The Acharya of Sumeru Mutt of Hiranmay Kailas is God

Sumeru Hemadrimalyadhah parvata tatsthanam sevmana Bhavanti. Sakhi roopain tayantmanijyotsanabhiryatra Tartra deepyanto bhavanti (Saam rahasyaponishat)

Kailaspuri of Odhardani Avinashi Shoolpani Sadashiv has an illusionary link with the ideal Hiranyamay Meru mutt. From the Vedic era to Pauranic era, then the Upanishad era, ancient history era of the Ramayana and Mahabharata, the divine and great Sumeru mountain has remained a mystery. The puzzle continues with Vedic Mantras and Pauranic sagas.

Information about Meru and Sumeru mutt in Sumeru is available in the rare manuscripts at the Theosophical Society, Adyar, Chennai. In the catalogue of the short but important Upanishads at this office 356 details are available of 144 works. Apart from this, the ancient manuscript collection at the government library (Gomil) at Chennai has 183 works among the 607 manuscripts. The 46th place in the catalogue at Adyar mentions 'Mathamanyopanishad' which was composed by Adi Sgankaracharya 2517 years ago. Otto Shroeder, scholar at Adyar, has written that Shri Adishankaracharya established four mutts in four corners of India and entrusted their responsibilities to four of his ablest disciples. Each mutt was asked that according to the conditions of the time and the country they must carry on the task of communicating, publicising and application of one of

the Vedas, the epic poetry and Samparadaya etc from the Chaturvedas. He writes that in Uttaramanya Udhavamanaya there are provisions for setting up spiritual philosophical mutts. These ideal mutts are Sumeru, Parmatman (Atmamanay) and Shashtrathaggyan-Niska untainted. It is written at the end of Mathamanyopanishad: Vimaltarth atmaling, shantyathe nityanitya vivekain/ Om namo// Iti shrimatparamhans parivarjakarya shrimanshanchkarya virchitah mathamanyopanishadsamaptam//

It is necessary to remember that Shri Adishankaracharya went to Kailaspuri via the mysterious cave of Adiguru Swami Dattatreya in Badrikaaashram (Shrikedarnath shribadrivishal). Vaagish Sadashiv taught him the utmost secrets of the mystery of Shiv which has been a puzzle for 2500 years. At the age of 32, Adishankacharya went to Sumeru via Swami Dattatreya cave and disappeared. In this context, the need is to conduct research and scholarly studies on the ideal Sumeru mutt to unravel its secrets. Availability of gold in abundant quantity proves the Hiranmaya character of Sumeru. It is no exaggeration to call Sumeru golden. It can be accepted as golden. From the philosophical and spiritual point Hiranyamaya Swarnim has its own meaning.

There is need to find a place in the heart for philosophical spiritual Sumeru mutt and Sumeru. Basically what is needed is the knowledge of the philosophical and spiritual aspects of Sumeru. What is the story behind the name Sumeru? After establishing the ideal mutts Sumeru, Parmatman and Shastrarthgyan Shri Adishankaracharya was in favour of the Vedic knowledge of the universe being relevant to the contemporary world.

Athodharva seshamanyaste vigyanaikavigraha
Panchamstodharva amanyah sumerumut ucchayate

There is science behind the innumerable unknowns. Science is the body and form of three of these. It is a subject of philosophical and spiritual investigation. Udhavaramanya is the fifth of the unknowns. Sumeru mutt stands on the foundation of truth and knowledge. Kailas is its territory and

its chief Dev is Niranjan. God is its Devi Maya and Acharya Ishwar. Its Manas is pilgrimage. Brahmavatva immerses in it. Man attains Sanyas by its association (Niranya Sagar Press in Samvat 1948: Mahamathamanya).

Kailaso kshetra mityuktam devtasya niranjanah
Devi maya tathacharyam ishvarosya prakiriteertah
Teertham tu manasam proktam brahmatavavgahi tam
Tatra samyogmargain sanyasam samuparshyet
Sukshamvedasya vakta cha tatra dharmam samacharet
Shashtah swatmakhya amanaya parmatma matho mahan
Satvakosh samparadaya padam yogmanusmaret
Nabhah sarovaram kshetram paramhansosya devata
Devi syanmansi maya acharyashchetnahraya
Trikuti teerthmutkrishat sarvapunyapradayakam
Bhavpashvinashaya sanyasam tatra chashreyat
Vedant vakyavakt cha tatra dharmam samacharet
Saptmao nishkalamanyah sahastrarkrdhutirmathah
Sampradayoasya sachishtayah shriguroh paduke pade
Tatranubhutiah kshetram syadu vishwarupoasya devta
Devi chichaktinamni he acharya sadguru smritah

The sixth Parmatman is Atman Amanaya mutt. It represents the tiny Veda. Here it is necessary to recite dharma. The name of this sect is the Yog of Satvaghosh and Pad. Its Dev is Paramhams and place is Nabah Sarovar. The Acharya of the Parmatman mutt is chetna Devi Mansi. This pilgrimage frees one of all worldly ties. Therefore, renunciation is necessary for Parmatman Teerth. Sahastrakdhyuti mutt or Amany is the seventh Shashtrathgyan and Nishkal. Vishwaroop god and Devi Chchishakti are its deity. It has its own Sadguru Acharya and Anobhoti area. In the Parmatman and Atman Amany mutt the conduct should conform to the benefits of Triput Teerth and vedic dharma. The Nishkal-Shashtrathgyan Amanaya mutt belongs to the Satshishya sect. The footwear of Sadguru is the Pad.

Sumeru, the spiritual and ideal mutt, is in Shivpuri Kailas. The base of Sumeru mutt is truth-Satya and knowledge, Gyan. The head of the Sumeru mutt is Vaagish or Ishan himself. The Dev is indestructible Niranjan Shiv. Devi is Mahamaya. The habitat of the mutt mountains, possessor of Tatvagyan and absorber of spiritual Updesh, conforming

to the norms of the aashram is as peaceful as the ocean.

Vasetaparvatmuleshu prodhayo dhyantatparah
Sarasaram vijanati parvatah parikirtitah
Vasetsagargambhire dhanratnaparigrah
Maryadashchanlanghen sagarah parikirtitah

The soul and body of Sumeru have a spiritual meaning.
The mystery deepens with a form of Ishwar as the head of
Sumeru mutt and Niranjan as Devta Parbrahma. ॥ ॐ ॥



The Secret of Sphatik Shivling of Devlok Sumeru

Devlok Shivrपुरi of Mahadev is located in the Himalaya's holiest Sumeru mountain. In Tibet, the Divya Kailas mountain has been known as Sumeru. Geologists accept that Shivrivas Sumeru alias Kailas is the highest plateau. It is agreed that sadhana of Paramshiv on Sumeru mountain brings instant benefit.

The accomplishments of the crystal Shivling in Sumeru is surprising. For miles around the Himalayan region full of glaciers there is no sign of crystal mines. Besides, the thick cover of snow that envelopes Kailas almost throughout the year makes any sort of mining impossible. And then the task of chiseling and shaping a crystal into Shivling is nearly impossible.

In such circumstances, it comes as a big surprise that 2600 years ago Acharya Shankar Adishankaracharya brought five Divya Sphatik Shivlings from Sumeru. Where did he find them and who gave them to him? There is almost negligible account of his sadhana in Sumeru. It is also a mystery he provided no clue about Sumeru Kailas to his disciples. The Shankarkatah (Kadah) region in Tibet provides the testimony to Adishankar's pilgrimage in Tibet. He went up to Tibet's region of Chinachar (meat, wine, sex, money and fish) to take the light of Advait to Tibet. Among the Aryan texts,

mention of the Himalayan region of 'Divya Kalapkshetra' (the spiritual meaning) is found in Skanda Puran. In this region, Vaivswatya Manu (son of the Sun) will reside till the end of Kalikal.

The leading light of Suryavigyan, Swami Vishudhanand Paramhans received his education in Suryavigyan in the mysterious and invisible 'Gyanganj' located in the Himalayan glaciers beyond Yamunotri, Gangotri, Shrikedarnath, Shri Badrinath. It was in Gyanganj that the Sphatik Shivling took shape in the right portion of Swami Vishudhanand's head. Generally, the Divya Sphatik Shivling is returned to its place after graduation of the student. It is a different matter that the head of Gyanganj Swami Vishudhanand Paramhans allowed the Sphatick Shivling to be taken out for the promotion and propagation of Suryavigyan. But it remains a mystery where does the Sphatik Shivling and the crystal glass for making it come from? C.W. Leadbeter has written the story of the 1500 year old mysterious Kuthmibaba in the valley of Tibetan glaciers. He wrote that Parmeshwar visits the divine area of Sumeru in Tibet each year. Accounts are available of the location of the divine Kaushiki Aashram, Vashist Aashram, Bhardwaj Aashram, Agastya Aashram etc in Sumeru and the surrounding glaciers. Spiritual traveller Sudarshan Singh Chakra has written an absorbing story about it. The Kailas Manas Sarovar pilgrim Bimal De also wrote about his one-to-one meetings with the Sadhus of divine power in the mutts of Sumeru in 1956. The Sadhus wearing only loin cloth were lost in their prayers.

The Aryan texts have sweet tales about Jmbodweep where in the Kailas Manas Sarovar in Devlok Shivpuri is the divine Jambo Tree. The fruit from this tree produces the sound of 'Jamb' as soon as it falls into the sacred Manas Sarovar and sinks to the bottom of the lake, then it converts itself into gold. The Rishis believe that the presence of gold provides the water of Manas Sarovar the magical power of never turning putrid. Talbot Mundi in his 1924 publication, Nine Unknown, has written an interesting account of gold mine thousands of feet below the soil in Varanasi and the laboratory to convert gold into liquid that makes the Ganga water a life-giving medicine. The Jambo Tree remains a mystery.

The colours of Divya Shivlingakar Sumeru Kailas change like the rainbow at sunrise. According to the Ramayana of Maharishi Valmiki, Lankeshwar Dashanan Ravana bathes in the Rakshak Taal after breaking the layer of ice. On insistence of Siddha, Bimal De plunged into the Rakshak Taal when the water was below the freezing point. He was surprised that the water was warm. How was water warm in an area near the snow-clad peaks and below zero temperature? He was taken aback by this strange phenomenon. Sudarshan Singh Chakra has also written about the 1500 year old Sadhu who saved pilgrims who lost their way.

In this context, it looks nothing short of a miracle that 2600 years ago Adishankaracharya was able to procure the Divya Sphatik Bhogling, Muktiling, Veerling, Mokshaling and Yogling. His meeting Bhagwan Dattatreya, Badrayan Vyas etc among the prominent divine powers of Navaths was no less surprising. Adishankaracharya himself used to worship Yogling. Having been Parmarth, Adishankaracharya removed the obstruction in the worshipping Shripashupatinath in Neelkanth (present day Nepal). Pashupatinath has a prominent place in Anantmurti Shankar. Shivdev was the ruler in Nepal at that time and Shaivism was being eclipsed by the influence of Buddhism. With his power of Shastrarth, Acharya Shankar defeated the Buddhists and revived the Vedic Satvat Dharma. Archana has been revived in Pashupatinath, dedicated to Shasta Rudra of Vedic gods. Shripashupatinath temple in Nepal suffered no harm from the devastating earthquake in Nepal.

It was also a miracle of Sumeru that after the deluge in Shrikedarnath, Kedarnath temple, the prayer spot, Tap Sadhanasthal of Narnarayan remained safe. After the death of his mother, Adishankaracharya went to Shrikedarnath and finally to the divine Sumeru mountain. The mystery of the Sphatik Shivling of Sumeru came to light in the 20th century with Swami Vishudhanad Paramhans. The Sphatik Shivling of the former Rajguru of Jaipur, Pandit Shrividyannath Ojha came with the snake. Electric sparks flew from it while cleaning it. He had travelled to the Himalayas in his youth where he met the mysterious Kapaldhari Sadhu.

Rajguru Ojha performed the Tantrik Sadhna Yagya of Shrivir Sharabhshaluv, the slayer of the incarnation of Narsimha, in the temple of Shrirajrajeshwar Shiv in Jaipur's Chandramahal (City Palace). As a result, the Jaipur Rajgharana was returned 800 tons of gold recovered from the Moti Dungari palace. ॥ ॐ ॥



Gandhmadan: The Siddh Zone of Rudrahimalaya Ganga

In the context of snowy lands, the Rigveda described the importance of Parbrahma: 'Yasyeme himvanto mahitva yasya samudram rasaya sahaahuh/ Yasyeme pradisho yasya bahu kasmaye devay havisha vidhem/' (1-121-14)

Maharishi Lomesh thundered the stuti from Devi Ganga and its Sumeru mountain: 'landrasya jambonadparvatad vai shrinomi ghosham tav devi gange/ Gopayeyemam subhge giribhaya sarvajmidhopachitam narendram/' Declaring Gandhmadan mountain connected to Ganga the best for Tapasya. Maharishi Lomesh told Yudhishtar: 'Tapsa shakyaste gantu parvatam gandhmadanam.' Pauranic accounts have accepted a part of Rudra Himalaya and one summit as 'Gandhmadan.' In the mountain ranges of Rudra Himalaya, Sumeru is the Siddh zone. The summits of Rudra Himalaya are Svargarohini, Vishnupuri, Brahampuri, Udgirikanth and Rudra. According to sagas, Kali Ganga (now Mandakini) Shri Kedranath and Mahaganga Alaknanda (Shribadrivishal) were among the seven streams that sprouted from the matted hair of Mahadev Shiv.

It is a Pauranic belief that before the Pauranic era, Shrikedarnath and Shribadrinath were located in one of the mounatins in the forests of Shribadrikaashram. The sons of Dharma and Kaal, Nar and Narayan Rishi made a Shiv Ling of clay and did intense Tapasya. Bhagwat has written clearly about it: 'Tuye dharmkalasarge narayanavarshi/

Bhootvatmo-Pashme petmakarod dushcharam tapah//". According to the Purushsukta of Rigveda Narayan is a Rishi and Nar a god. Man is a form of omnipresent Brahma. The origin of the word Narayan is related to water. The throne of Vedic god Indra began to shake because of the Tapsya by Nar and Narayan. The Puranas have clearly written: 'Ardhansan gotrabhidodhistsatho.' Indeed, Badrivan is the zone of the creator of the Ramayana, Maharishi Vyas.

'Vyasochichastam jagatsavam
Punyeheimvatah pade meidhyeya giriguhalye
Vishodhya deham dharmatma sansatarmashritah
Suchih saniyamo vyasah shantatma tapasi sthitah
Bharatasyeitihasya dharmenanviskhay ta gatim
Pratishya yogam gyanen soapashyatasarvamantah

Parashar Muni wrote: 'Tatatsa rishiyah sarve dharmatvarthkankshine/ Vyasam puruskirtya gata badrikaashram'. Veer Arjun, son of Devraj Indra, went to Gandhmadan mountain to do Tapasya with the intention of obtaining the destructive Pashupatastra from Bhagwan Shiv. Poet Bhairavai has beautifully described the intense battle between the Kirat Swaroop of Mahadev Shiv and Arjun. About Samb Sadashiv being pleased in the end, Bharavi wrote: 'Tapasya tatha na mudmasya yayo bhagwan tatha vipulsatvataya'. Bharavi wrote that from the beginning of the universe the Himalayas have been the place for Sadhana of Siddha, Yaksha and Yogi Sadhus. Mahakavi Kalidas in his Kumar Sambhav has beautifully described the Veerasana Mudra of Mahadev Shiv: Paryakabandh sthir poorvakay mrijvayante sannmitobhavisam'. The Kotirudra section of Shivpurana mentions that Bhagwan Kedar Vishnu is the ruler of India.

'Asya khandasya sa swami sarveshoapi visheshatah Sarvakampradah shambhuah kedarakhyo na sanshayah.

Mandakini Kali Ganga and Mahaganga Alaknanda are the divine Yaksharaj Dhanadipati Kuber 'lakes'. The Kuber lake has profusion of lotus of pleasing fragrance. According to Teerth Kalpataru of Lakshmidhar (1100 A.D. to 1130 A.D.) freedom from the birth-death cycle is certain if one batehs

in the Retas pond of holy Kali Ganga (Mandakini). Details of the supernatural powers of Mahaganga (Alaknanda, Shribadrivishal) and Kali Ganga are found in Shrivishnu Dharmasutra. Adishankaracharya entrusted the work on the study, research and communication on the fourth Veda, Atharvaved, to Shribadrikaashram Peeth. It is written in Shankarcharitra:

‘Gatvaiykadashvarshiko badrikaranyam supunyaashramam
Panchabdannkunthaya nijdhiya bhashyaniyay sodash
Nirmay prathmam chakar badrinarayanrchothah
Shri Jyotirmarthmababandh saguruh shrishankaro vandyate’.

The great bhakt Udhav went to Badrivan for Tapasya after listening to the preaching of Shrikrishna. The Pandavs reached Gandhmadan mountain on way to heaven after crossing the big mountains of Shrikedarnath and Shribadrivishal. Illustrated writings are available of the king of the mountains Himalayas and its sacred rivers from the Rigved era. While Ganga has been mentioned only twice in the Rigved, Saraswati has been described in details. Geographical studies show that the Himalayan range is spread over a length of about 2400 km and a width of 160 to 400 km. Maharaj Manu has acknowledged the area between Saraswati and Drashtavati rivers as Brahmavart. Palaksh Prashravan is accepted as the cradle of Saraswati.

There are different claims about the geographic location of Gandhmadan of Shriganga. Traditional belief is that at the age of 11 Adishankaracharya entered a cave in the mountain of Ravigram and did Sadhana for five years. He started to work on his famous Brahmasutra from the divine banks of Kaliganga, Dhwalganga and Mahaganga in the Himalayas. He dedicated Brahmasutra Bhasya to Narnarayan Rishi in Badrivan. It is true that Siddhis of the Himalayas held Bhav to be paramount in place of the stone or wooden idols of Parmeshwar.

‘Na kashte vidhyate devo na shilayam kadachan
Bhave he vidhyate devastasmad bhavam samashryet
Na devah parvatagreshu na devah shivasdamani
Devshichadanandmayo hridi bhaven drashyate’.

It is written about sacred Ganga etc that for two months they are in menstruation when the sun stays in the Cancer and Leo signs. It is prescribed that all work in Shriganga must stop till the setting of Shrisurya Dev and Shribrahaspati Dev. Mental purity should be maintained to derive the benefit of spiritual energy for the pilgrimage to Sumeru mountain.

‘Jayante cha griyante cha jaleshvev jalaukasah
Na cha gacnhanti te sarvagam vishudh manomalah

That is why the Rigved says: ‘Aa no bhadra kartvayontu vishwat’. Good thoughts should reach us from all over the world. ॥ ॐ ॥



The Secret of the Divya Form of Shiv

Among the Rigvedic gods of 39 lac years ago (according to Indian scholars), Rudra or Shiv is still worshipped as Mahadev. Rudra is worshiped in the Mayan, Sumeru, Eurasian and Aryavrat (Jambodweep India) cultures. Sadashiv Pad have been found from China Angor Wat and India. The tradition is to worship Shrishiv Pad as the real form of Rudra.

Temples of Bhadreshwar form of Mahadev Shiv have been discovered by researchers from an area of three kilometers near the Gujarat capital to Cambodia, Vietnam, Malaya, Indonesia and Thailand. In families, the god of gods, Mahadev Shiv, is a practical symbol of harmony and coexistence. The vehicle of Samba (Shiv with Amba) is a bull. He wears a garland of Vasuki snakes round his neck. In his hands are Trishul with Damru, Pinaki Dhanush and deer etc. The forehead looks Virup because of three eyes. The vehicle of Amba Parvati is the lion, that of the commander of god son Kartik is the peacock and that of son Ganadhipati Ganesh it is a rat. Varshabh, Sarp, Mayur, Choocha and Simha are individually at odds with each other.

But they coexist under Sadashiv, the creator and guardian of the universe. This is the best example of coexistence.

In the Swachand Bhairav Murat, Sadashiv has been depicted with ten hands. In the Vishnu Khand of Skanda Puran, the round head of Shiv is basically symbolic of the moon. His hair is an extension of the infinite Neel of the sky. This is why Shiv has been called Vyomkesh. In this Vyom, the moon is perched on the forehead and the head of Shiv. The three eyes of Shiv represent the three Vedas and knowledge, desire, capacity to work, sun, moon and fire. In Panchakshar stotra, Shiv is described thus: 'Chandarark vaishvanar lochanay namah shivay.' The serpent in the neck of Shiv and serpents coiled around the hands and feet of Shiv like jewels represent 'Kaal'. The changes in the Kaal in the Adi, Madhya and Anant stages of the universe depend on the blessings of the omnipresent power of Sadashiv. The beginning and the end of universe depends on the benign nature of Sadashiv. Shiv is immortal.

From the Vedic point, the stability of universe has been found to be troubled. Shiv wears this trouble in a small form in Kati. For taking the burden of troubles, Shiv has been hailed as Ambar-Digambar. Ambar as the cloth Shiv wears came to be called Digambar. In Swachand bhairav the ten hands of Shiv confront ten and innumerable directions. 'Digdosho yasya vidishshach karnom dhauras vaktramundak mabhasch'(Parmatmekopanishat). The knowledgeable about Kaul have been instructed to send those who know the Adikaran, Vartman, Atma Anant, Mastak, Netra, Udar, Bahu and Charan (omnipresent Chandrashekhar). The trident of Sadashiv represents the tri-power, knowledge, desire and Kiya (Shoonyastha—Bhag-Guptmandal). With this the Yogi becomes pure Tatva Gyani Niranjan. According to Shritrantralok, Trishul is Trigunatva: 'Trikone devatah sarva brahm Vishnu maheshwara'. It has been accepted in the three forms of Sat, Raj and Tam. The Damru of Shiv is the presence of the divine Nad word Brahma. The universe began with the Savita of Nad. The Nad from the sun was responsible for the birth of the earth. Scientists call it Big Bang. NASA has put out the divine sound of Om emanating from the sun.

Shiva's hands have the deer. But do not see it as a deer. In the symbolic language of the Vedas deer is the Veda. It is also true of the Mantra Shastra. Studies of Pauranic accounts reveal that Sadashiv acquired Rakshaarth Veda from Tamasi powers. Ved has been called his breath, Maheshwar has been worshipped in the name of Vidyateerth and Vaagish. The five names of Panchmukhi Shiv are Saddojat, Namdev, Aghor, Tatpurush and Ishan. The garlands of Sadashiv sometimes represent Rundmala and sometimes Rudraksh universe. Devi Ganga coming out of his matted hair is Dharmadevi (the divine water form of Dharma).

Nandi is the vehicle of Vrishabh Shiv and is inscribed on his flag. This Vrishabh is the second name of Param Brahma Yash Purush Shakti Dharma. In Krityug, Vrishabh stood on four legs of education, alms, penance and truth. Because of infinite spread of Adharma, Vrishabh has lost three 'legs'. This Vrishabh appeared in the form of Ling. In Shiv Sahastranam and Shrinatraj Sahastranam, Shiv has been identified as riding Sinhvahan and Garudvahan. From the Vedas to Upnishad and Puranas, humans have been given the name of animals. That is why the Ish of two-legged and four-legged animals is Pashupatinath Shiv. In fact, the Agyanis more influenced by Tam Tatva are Pashuvat.

The Neelkanth Bhakt of Sadashiv is a reflection of the kind and beneficial form. It is important to understand the symbolism behind the churning of oceans. Ocean is the life and Jeevan Yagya. It is natural that affection and pain come from its churning. To save the universe, Shiv drank Kalkoot poison during the churning of the oceans. After destroying the Avidya Roopi demons and their worlds, Shiv acquired the title Tripurari. The sweet tale of Andhkasoor is related to this context. Andhkasoor is the other name for blinding knowledge, thinking and power. Avidya is a bling demon. Avidya is Tam, Moh, Mahamoh and Tamistra. Sat Tatva emerges after the destruction of Avidya. Basically, Avidya is associated with the limit of materialism. Education is necessary to be Tatvagyan or Shivmay. Education arouses consciousness. It leads to Tatva Gyan. Its first step is Satsang which leads to Nisangatva, Nishchal Tatva and Vimohan.

At the end of the Shiv Tandava stotra, Shrilankeshwar had desired Vimohan from body to help contemplate about Sushankar. ॥ ॐ ॥



Divine Physician Ashwanau Implanted Head on Dadhichi Rishis's Horse

The physician of the divine world Ashwanau demonstrated the miracle of joining the different parts of body by implanting the head on the horse of Maharishi Dadhichi. Born in the Atharvakul, Maharishi Dadhichi was a great scholar of Madhu Vidya. It finds mention in Vedic Richa:

Atharvanayashivanahe dadhichea shayam shirah
pratayeryam

Sa vam madhu pra vohatt-tayan havashtram yad
dasravpikakshey vam

There is a reference in Shatpath Brahmana that Devraj Indra imparted the magical medical knowledge of Madhu Vidya to Maharishi Dadhichi. Indra also warned that he would sever the Maharishi's head if this magical knowledge was passed on to anyone. The Ashwini gods implored Maharishi Dadhichi to teach this knowledge to which he responded by mentioning the pledge given by him to Indra. The Ashwini Kumars then beheaded the horse and hid it to challenge Dadhichi. The Maharishi then taught them Madhu Vidya and imparted the secret of this medical science. An angry Indra then severed the head of the horse of Dadhichi. The Ashwini Kumars then gave it a human shape by re-implanting the severed head. The Ashwin Devas were able to learn from Dadhichi the skill of implanting severed parts of the body. During the Rigved, Yajurved, Samved and Atharavaved times the Rishis were able to learn about the medical feat by their devotion.

The Vedic Ashvinaus were also experts in rejuvenation. Chyavan Rishi was old and began to yearn for a wife. He pleaded for rejuvenation with the Ashwini Kumars who peeled his old skin and transformed him into a young person with the help of their medicinal treatment.

Pra chayavanat jujurush, vavrim atkam na munchaya
Yuva yadi krithah punah aa kamam ranve vadhavah

The demons burnt Atri Rishi in a prison when he was in deep meditation. Atri Rishi prayed before Ashwini Devas while he was burning. The Ashwini Devas rejuvenated him by treating his burning body. 'Yabhi shuchinta dhansam sushsahand tapt dharma momyavantmatraya/ Yabhi prishingu purukuatsmavat tabhiru shu utibhirashivna gamam.' The Vedas say that So, Surya and Agni are competent to help humans. The Ashwini Devas sent the life-saving divine medicine and water to the earth. The Ashwini Devas are regarded as experts on treating with minerals of the mountains, plants on the earth and water. Maharishi Gautam and Purumelah etc also evoked Ashwini Kumars for saving lives. The Ashwini gods were requested to keep the bodies of devotees free of illness. The son of Rishi Tugra, Tapasvi Bhujya was able to get rid of problems of old age with the help of the Ashwini gods. They got a long life.

The givers of the elixir of life appear in the space before the appearance of Rudra Dev Surya. Usha, the daughter of Surya, helps the Ashwini Devas. It is Rigvedic story that the Rishis of the high order and Dhirtama Rishi, much loved with a long-life will begin to get old in the 10th Yug, that is in the 111th year. Dirghtama became Mahagyani and lived up to the age of 120 years. He did good deeds during his time. There are stories of his opponents trying to kill him by burning, drowning in water and cutting his shoulders. Old and blind Dirghtama was helped by Ashwini Kumar. The demons who wanted to see him harmed were awestruck by the miracle of Ashwini Devas. In Richas, the Ashwini Devas have been regarded as protectors of pregnant women and cattle. It was also made known that the two Ashwini Kumars always kept the medicines with them which gave them miraculous powers to heal and cure. They treat patients

with the best medicines. The Ashwini Devas believe that humans bring their downfall by being lazy; hence they must be active. Those who do not use their wealth to help the poor are destroyed.

The Ashwini Devas started the procedure for restoring the sight of the blind. Rijashav donated 100 goats to Vriki and his annoyed father made him blind. Ashwini Devas restored the sight by correcting both his eyes. Vartika caught in the mouth of wolf called out to Deva physicians who rescued her and treated her wound. Rani Vishpala lost her legs in a war. Ashwin Devas implanted flexible iron legs and made her able to walk. The Dev physicians had progressed so much that they could make infertile women conceive, restore potency to impotent men and set right or replace the injured parts of the body. The Ashwini Kumars were expert in correcting the body parts of the handicapped and cure all kinds of illness.

Blindness was a curse for Kanva Rishi. Nrashad Putra was deaf. For both of them the Dev physicians turned out to be godsend. Kanva Rishi regained his sight and Nrashad Putra was able to hear again. Ashwini Kumar was able to pull a groaning Vandan out of a well and cured him. The demons tied Rebh Rishi and hurled him into a raging fire. He was cured by Ashwini Devas by their medicine. There is an interesting account of the Sun god's daughter Usha meeting the Ashwini Devas. All the Devas asked the Sun god to marry his daughter to the winner in a horse race. Ashwini Deva came first in the race and won the hand of Usha. It was a great blessing for him.

Agastya Rishi who could drink the whole ocean in one gulp and Loopamudra invited Ashwini Devas to their home. The Rishi family composed stotras in praise of Ashwini Kumars. Ghosha who had become old at her parents' home was transformed into a young woman with the help of medicines. The Rigveda, Yajurveda, Samved and Atharavaveda have repeatedly referred to the startling fact of Ashwini Devas transforming the old by restoring their youth. The Ashwini Devas had the divine knowledge of plastic surgery, transplant of body parts, artificial limbs, restoring vision etc.

To please the Ashwini Devas they were offered Somras and Havi in Yagya. The divine physicians presented Shyav Rishi a beautiful wife. Paj of Kashivan Rishi, born in Angris gotra, was given 100 pots of honey for social welfare. According to the vedas, Ashwini Kumar can reach anywhere in his small plane. Most Rishis have worshipped Ashwini Devas. They have been considered capable of making Yagya fruitful with the help of their sweet and truthful voice. ॥ ॐ ॥



Agnidev Gyan of the Veda and the Swami of Chitta Tatva

The knowledge received by Drishta Rishis directly from the God is not different from the Agnidev of the Vedas. It is important to know the mysterious meanings of Agnidev, Cow, Horse, divine river Saraswati, Ganga, Sun, Sarvam, Indra, Varun, Rudra, Vayu, Ashwini Kumar etc of the Vedic times. The Sun (Apollo) and Fire have been worshiped in Greece, Egypt, Faras and many other countries from ancient times. It took the Rishis of the Vedic era an entire era to adopt the divine voice in Shruti form in tough Sanskrit.

The most important thing is that the meanings of many words of the ancient language, especially the one used in the Rigveda, are still enveloped in mystery. Veda scholars and linguists have accepted that they still do not know the meaning of 400 words. The meaning of many mysterious signs in the Vedas still remains unknown. Etymologists and Veda scholars have failed to solve the mystery behind these words and symbols. The meaning of Ritu has been accepted as Truth, and Light of Knowledge. The Vedic cow and horse have been taken to mean Light of Knowledge and symbol of power respectively. That is why the Vedic Rishis seek the gift of the cow and horse from Agnidev. The Vedas have sought full well-being through Fire.

In the divine language of the Rigveda the Gayatri verse

about Fire is the first couplet: Agnimeele purohitam yagasya devmrivijam hotaram ratnadhatam. Fire is lit before the Karta Yagya of the world. Fire is the consciousness of the world. Fire here is equated with Yagya, Sat, Chitta and Anand. Agnidev has the most meritorious, alert and intelligent mind. According to Brahman Granths Prajapati did not order death to Brahmachari who was dear to him. But with one condition: Brahmachari will die the day he does not light fire. So, he observes the ritual. Here the meaning of Brahma is Brahmantva or continuous extension. The Roopantaran of life is the fire. According to Shatpath Brahman the sun is creating an Agnihotra at its own speed: 'Suryo ha va agnihotram'. Shatpath Brahman calls Agnihotra as Jaramaya Satra which is a Yagya that lasts till death.

Fire constantly runs from life towards itself. The moment that fire ends life goes. Yajurveda says: 'Antshcharit rochnasya prandpanati/ Vakhyaanmhisho divam'. Knowledge of the brilliance of the omnipresent enables one to understand the highest point of one's life. Divine Agnihotra is enriching Angira Atithi by antashchari pranapan. There is a ritual of daily Agnihotra for worshipping Pranagni. Agni became the physical medium for the journey from Nishkam or Nishkal Nirgun Brahma to Sakam Brahma.

The power of Raudra or Rudra originates from Param Bindu-Vindu in Vam Marg. Its form is fire and it is considered knowledge. Regarding Advaitya as the highest, it has been written: 'Yathadrishti tatha shrishti', which means that we see the shape of the world according to our own view. Stutis of Agnidev are found in 10 chapters of divine mantras 10589 and 10551 in Rigveda. In the Suktas of the Rigved ten chapters of Mantradrishhta Rishis have described fire in deep divine language. These Rishis were capable of looking at the building of the minutest atoms. In their opinion, Agni Devta is the ruler of light, creator of the world and Yagya Maheshwar. The devotee is purified by Chidagni. It is necessary to understand Avidya and Vidya. The ordinary meaning of Agni throws light on it. Agni is combination of 'Ang' and 'Ni'. Ang means the root. 'A' signifies being and 'Ga' represents power. Therefore, the meaning of Agni is supreme, most powerful, a dazzling power and fearsome.

Fire compliments the fire-like Sun. Fire generates energy. Fire creates ray of light. In a negative way, fire also creates the shadow.

The Richas of the Vedas make it clear that knowledge grew with the beginning of fire. That is why Agni has been called Jatveda. In the secretive knowledge of the Vedas, Agni is visionary. It is a primary condition to understand the hundreds of meanings of different words of deep knowledge in the Vedas. The meaning of a constantly used word in the Vedas, Shruvas, is fame. At some places, the Rishis have used it to mean food. Sayans accept that the meaning of Shru is the divine mantras heard in the ear. Vedic Rishis call themselves as the Drishta of divine mantras and truth. Because of the three Vedic qualities of Sat, Raj and Tam Tatva there are different meanings of Agni mantras. Yask has confirmed that the divine Vedic mantras have three different meanings. Fire is the purveyor of spiritual tri-knowledge.

In the 103rd Sukta of the Rigveda, Agni has been associated with Rudra. In the Sharabh Stotra of Sharabh Tantra, the incarnation of Mahadev Samb Sadashiv Vishnu, Narsimh has been described as fire-like. Agni has been called the light of knowledge in the sixth Sukta in the 10th chapter of the Rigveda. The 20th Sukta of the 10th chapter says: 'Bahdram nau api vataya manah' (Grant us happiness). The evening worship has a prayer: 'Agni cha vishwa shambhuavmscha vishwa bheshti'.

The 45th Sukta of the 10th chapter of the Rigveda mentions: 'Divaspari pratham jagye agnirarasad dwiteyam pari jatveda/ Tritiyamaspyu nirmana ajastramindhan ane jarate swadhi'. Agni, the god of knowledge, was born first in heaven. The second time Agnidev came to earth to spread knowledge and came to be known as Jatveda. The third birth took place in water and in enlightened mind. This Rigveda mantra envelops many secrets. The 191st Sukta is: 'Samani va akuti samana hridayagni va/ Samanastu vo mano yatha va susahasati'. The emotional truth of the Yagya is the creator of the Rishis of complete truth and knowledge. The Vedic meaning of Hota is one who sacrifices and Havi does not mean sacrifice. The Vedic Agni god is dispenser of knowledge

and happiness and capable of burning all evils through Tap. Taking into account the understanding of the Chitta Tatva and knowledge, Agni has been associated with physical fire because worship of Nishkam Brahma Agni is possible only for devotees of higher category. Adishankaracharya established Govardhan Matt in Odisha's Puri for the study of the Rigveda. ॥ ॐ ॥



Stay Without Food for Half an Hour while exposed to Sun Light

The infinite and godly power radiated by the orange coloured rays of the sun in the morning is beyond imagination. Looking at the beautiful rays for merely quarter of an hour meets all the energy needs of the body. The body does not need any food. For centuries, devotees are worshiping the mysteries of the science of sun in the invisible Gyanganj, Kaushikiaashram, Vashishtaashram and Kalap area in the Himalayas.

Seekers of the science of the sun have at first to concentrate on the Arunroop Savita, the sun, for 10 to 15 seconds. Slowly this has to be raised to half an hour to seventy five minutes over a period of six to nine months. Looking at the Arun Abha for over half an hour fills the entire body with the energy of the sun. The teacher makes the disciple stand on the ground so that any excess energy received from the sun is transmitted to the earth. After absorbing the sunrays for half an hour, the seeker feels free of hunger. By continuing the practice of absorbing sunrays, if he so desires, the seeker can carry on without receiving the sun energy for months. He can resume absorbing the sun power whenever he feels the need for it.

The supernatural and miraculous power of Adidev Surya (sun) has been recited in Savita 14 or 16 Suktas of the Rigveda. The tradition of offering water and prayer by looking straight

at the sun has continued since the Rigveda era. In the Vedic period, the prayers were offered by standing naked on the ground. To benefit from the healing ultraviolet sun rays full of vitamin D the practice has been to pray standing naked at noon after winter solstice (Makar Sankranti). These days we are unable to get the benefit of sunrays because mostly we keep our bodies covered with clothes. To get the benefit of sun power, the body can be energised by wearing fewer clothes (pajama, half-pant or pants). Women can cover their bodies.

॥ ॐ ॥



Rudraroop Sun (Rudra), the Destroyer and Creator of Universe

Traditional worshipping of Maharudra Shiv Ling in different names has been prevalent from pre-Vedic era to Pauranic era in Mesopotamia, Babylon, Assyria, Greece, Maya civilisation, Ahad civilisation, Harappa-Mohenjo-Daro civilisation, Siberia, India Nepal, Tibet, Bangladesh, Myanmar, Vietnam, Cambodia, Malaysia, Sri Lanka etc.

Three Suktas in the first Veda, the Rigved, are dedicated to Rudra. Six Alaukik Mantras of Rudra are found. Rudra, who converts crying Rudan into happiness, is called Keshi in Rigved. Keshi means rays or the sun. Rigveda also gives a title to Rudra: 'Divo varah aur Vrishabh.' It may be mentioned that here the boar (Varah) from the universe, space or sky means the sun; sometimes it also means electricity. Varah is one of the names of Savita Surya, the sun. Vrishabh stands for Nandi or bull. Vrishabha Nandi brings the rain. In Rigved, Rudra has been named as one who is always on fire. Pushan Rudra is the halo of the sun. It is necessary to understand that Vedic Rishis—Bhargava, Shaunak, Angiras, Vashisth, Gritvamade, Bharadwaj, Vamdev, Gautam, Maitra, Kanth etc have extensively commented on the philosophical and worldly aspect of worshipping of Rudra. Kalrudra is Trigunmayi Parbrahm. Rudra is the creator of the universe,

its nurturer and destroyer. Parbrahma is responsible for both the creation and the destruction of universe. Rudra is not Karmakand Dev of the Vedic era (Rigved). He is the present form of Rit.

Sixty six mantras of Shatrudriya stotra are useful for stuti in Yejurved form. There is confusion about using the word Triyambak for Rudra as one having three eyes. Triyambuk means three Ambaks which means father. The three fathers of Rudra are earth, sky and heaven. This has given rise to new mysteries. Rudra has been described as Neelgrev in Yajurved. Carrying it forward, Puran carries sweet tales of Neelkanth and Kalkoot Vishpan by Shiv. Yajurved describes the purpose of Yagya as Swasti—love and prosperity. Rudra is eulogized for the welfare of all, goodwill, spiritual and material gain. Atharav Ved has given the title of Mahadev to Rudra and has been described as Shikhandit, Neelvarna and Keshvan of deep blue colour. In Gayatri Mantra, Rudra has been addressed as Bhag. Vedic Gayatri Mantra is a Mantra of Adisurya Savita. The secret of Parbrham is hidden behind the names of Rudra.

Among the meanings of many names of Rudra are: One who can simultaneously shoot one hundred arrows, Hiranyabahu or one who wears gold in hand, Hiranyagarbh-Swarnamya, Shivtar-Shivtam-Kalyandata Shambhu-Shantidata, Mayaskar-giver of joy, Mirdhuashtam-giver of happiness and pleasure, Sahastraksh—one who has many eyes and radiating rays, one who runs established places, Ishan-Ishwar, Grats-poet Rishi, Bhavsyahoti—one who removes the pain of the world, Aghor—quiet, Shangu Sukhkarak, Kapardi-Jatajoot, Harikesh-green coloured Keshvan of Pate shape, Vishwakrishti-Manavmatra, Pashupati-Swami of Jeevmatra, Rudra-Gyani, Udgurman-preacher of best Gyan, Devanam Hridya-one who gives heart to gods and serves Bhakts, Pratishrav-Guru, Pathinampati—defender of path, Bhishaj-Mahavaidya, Annanam Pati—respector of grain, Kakshanam Pati-Disham Pati, Bhotanam Pati, Bhootanam Adhipati—saver of lives (Bhhotnath). The omnipresence of Kaalrudra has been represented by Sahastraksh, Sahastravad, Sahastragrev etc. Since Mahadev belongs to all, his names include carpenter, strong, potter, Sarathi,

blacksmith, boatman, Uttaran (one who helps cross the river), man from the mountain, best among looters, head of thieves, cleverer than the most cunning, head of deceivers and head of smugglers. Vibhutiyaog (Shrimadbhagwat Gita) says that I am Shankar among the Rudras, Kuber among the Yakshas and Rakshaks, Pavak among Vasas, Meru among mountains, Japyagya among the Yagyas, Himalaya in Sthir, Simha among the Mrigas, Garud among the birds, Atmaavidya among Vidyas and Bhashan (Vagish) among speakers.

Sadashiv was given the name Virupaksh because of three eyes on his forehead. Rudra is the two Tenua Ghoras and Shiva. The three eyes of Rudra have been described as the sun, the moon and fire. Rudra was given the right to punish with leniency the observers of Dharma and morality among gods, demons, humans, Rishis etc. The gods received the prayer for punishing those uninterested in Saraswati from Rudra. Thus, Rudra was established as the evaluator of humans conduct and the power to punish for irreligious acts. Shatpath Brahmins say that Rudra was born with the union of Usha and Samvatsar. According to Jaimineya Brahmins, Rudra appeared when all gods shed their Kroor, Ghor and Vikral form. Kaushitki Brahmins believe that Rudra was born out of fire, sun, moon and wind. In Taitarya Samhita, the bow and the quiver have been called Shiv. Kaushitki Brahmins have called Rudra Ashni and Shatpath Brahmins have called him Triambuk. In Brahman texts can be found accounts of Rudra's home being in the north-east direction. Regarding Parbrahm Ishan as belonging to three classes, Trivarni—Rakt Varna, Shwet Varna and Krishnamaya, his Raudrasi Rudrani has been described as Maya.

Supporters of philosophical Upasna of Parbrahm Rudra turned towards Bhakti with Shwetashwar Upnished. Rudra became the prominent god of Bhakti. The Rudra Roop took a turn with Ken Upnishad. Ken Upnishad has the story about Rudra imparting Brahm Gyan to Rudra. There we get to know the philosophical outlook of Uma Hemvati (wife of Rudra). Maitrayani Upnishad declares Rudra and Atma as one. From Vedas the Tamo guni forms of Rudra came to Upnishad. Rudranmah is the consort of Rudra in Shankhayan

Shrotsutra. Shrautsutra gives details of Brahmh Karmakand and Ambak (father of the creator of earth, Rudra). In Baudhayan Dharma Sutra, Vakratund Mahaganesh is Rudra. Till the times of Purana and Upnishad, Rudra as bringing welfare was established as Shiv Mahayogi. Saur Puran, Vayu Puran, Markandey Puran, Ganesh Puran, Brahm Puran, Varah Puran etc describe Kalrudra Shiv Mahima. All the sacred texts (Tantra-Mantra Shastras) carry details of Maheshwar Shiv teaching Tantra Gyan to Bhavani Shiva. In other words, Rudra is the creator of all Tantras, Mantras and Yantras and the regulator of all godly Astra-Shastras. Gods, demons and humans, all worship Rudra equally because of his independence. Daksha Yagya story has a reference to Rudra Shiva punishing and fighting with Shwasur Prajapati, Bhagwan Vishnu and gods. Later on Virsharabh Saluva Pakshiraj Akash Bhairav was responsible for the end of Narsimh.

The fiercest forms of Samb Sadashiv are Veerbhadra and Veersharabh Saluv. Two new names of Rudra cropped up in Ramayana—Har and Vrishabh Dwaj. Rudrashiv is Achintaya, Vishwastrashta, Asim, Nitya and Avyakt in Ramayana. The worshipping of Rudra in Ling form is believed to have begun from Agni Purana days. In Mahabharata, Arjun worshipped him and Shivasahastranam came into vogue. ॥ ॐ ॥



Muted Recitation of Om in Savita Surya

At last, US scientists have been able to record the soft sounds emanating from Savita Surya (sun). The recurring pulses and vibrations from the sun are startling. These reverberations are very difficult if not impossible to hear with the ordinary hearing power of humans.

The reverberation of the Swar Om in soft tones from the sky has baffled Western scientists. For the Western scientists it is an unsolved puzzle why recitation of Om is

being constantly heard from the sun? On the other hand, according to ancient texts more than 2900000 years ago the Drishta Rishis of India had written about the minutest dots in the universe--electron, neutron and klepton. This dot is Parbrahma. The Nad Brahm of this dot led to the creation of the sun and many universes. Drishta Maharishi Agastya had made Raja Dashrath's son Ram familiar with the power of the sun during his battle with Lankeshwar Dashanan Ravana through the medium of Shriadiyahridayam stotras. Maharishi knew about 12 suns. For centuries the West has ridiculed the stories about Drishta Rishis of India. But after years of research Western scientists had to accept that there are many universes and suns.

Western scientists are engaged in the herculean task of hearing again the divine Swaras in the Vedas presented as Shrutis by the Drishta Rishis thousands of years ago. Indian spiritualism has accepted Akshar as Brahm because it is never destroyed. At the same time, Nad has been called Brahma. The Rigved mantra in the Suktis of Savita Devata is: Udushya devah savita damuna hiranyapani prati doshamstath

Ayohnuryajato mandraivah adashushe suvit bhurivamam
(61 71 14)

That is to say, Savita Dev inspiring all, suppresser of the mind, and helping all with a golden hand, gets up in the morning when night ends. Savita provides ample wealth and prosperity to the Atmdani with an iron like chin and sweet tongue. It is obvious that the iron chin of sun-like Savita does not move much, speaks less but is soft and sweet in tone. Thousands of years ago the Drishta Rishis of Rigveda not only heard in their ears the sweet and soft voice coming from Savita but also wrote about it in Richas. It confirms that Brahma himself had given the divine knowledge of Shruti Veda to the Rishis of the Vedic era. Richa 3/54/11 of Rigved Richa described how it was done. How Savita created reverberations in the space is notable (10/149/1) in the Rigveda Richa. The Rigved Richa is: 'Aa vishwadevam satpati suktairadha vrinimahe/ Satya avam savitaram (115/82/ 71)'. The world praises in words and Shrutis the

guardian of all gods Savita Dev.

Chandogyopanishad has written: 'Gayatri va indam sarva bhoot yadidam kin vagvya gayatri vagva idam bhootam gayati cha trayate ya.' It means whatever goes to Bhoot is Gayatri. Gayatri is Vani Roop. So, it is Bhoot Vani. It means that when Gayatri's singing begins in Paramvyom all Sthawar Jangam beings are born. When God creates universe He blazes—'Satpotayata'. Burning is fire. There is disappointment in nature on contact with fire and Truguns are activated. From it rises an echo of Swar Lahiri or Nad which is the Aradhanavali Gayatri of Savita. Vedic Vangmaya has described the Gayatri Aradhana of Savita as the most important of all the mantras. Savita is the power behind the smallest particle and material. Among Gopath Brahmans Kantdarshi poet Rishi Matraiya asked Rishi Maudgalya: 'Bho suvinurvarnam bhargo devasya kavah kisivadahu'? Maudgalya replied that the strength of Savita is the food of the Rishis. It is not easy to eat this food. It is difficult to digest it. Savita enters our body as a strength and become manifest in all our actions.

The sight of the reciter of the Gayatri Chand of Surya Dev should not fix the gaze high up. Gayatri mantra has three, four, and six Pads. Exhibiting the mystery of Savita Surya, Rigved (1/115/1) has said: 'Surya atma jagatastasthushashya', or that the soul of the universe is in the sun. According to Suryopanishad, 'Suryam ve sarvesham devanamatma aru suryad bhavanti bhutani sarveyan palitani tu/ Surya layam pravanti ya surya sohavev cha'. Sun creates all and the sun also nourishes them. Everything finally merges in the sun. The sun is responsible for both creation and ultimate end. This is also true of Mahadev Shiv and Ling.

The Surya stotra written by Maharishi Yagyavalakya contains description from Namah Savite to Namamyaham. From the Vedic era Rishis with godly foresight have beautifully described the Brahma Nad. According to the Rishis, the recitation of Omkar has been going on in countless galaxies in very sweet and soft tones. This soft and sweet song is the basis of spiritualism or Tatwa Gyan. The Drishta Rishis worshipped the Brahma with the recitation of Omkarm and

remained lost. The Rishis reducing themselves to minute forms straddled the universe. Kantidrishta poet Rishi Devayan was successful in completing the impossible journey in the sun. He saw that innumerable powerful Savitas are burning. Ordinary body and the space craft turns into ash the moment it reaches near Savita. But the Atma remains victorious. The Omkaram of sweet Brahma Nad was heard by the Rishis only by reaching close to Savita Surya and describe the iron jaw and the soft music.

In the Dwadash suns in the skies, the devotees remember Aditya, Divakar, Bhaskar, Prabhakar, Sahastranshu, Talokyalochan, Haridashva, Vibhavas, Dinkar, Dwadashatmak, Triyomurti and Sun. The Rigvd mantra of the sun (1/35/2) is:

'Akarshen rajsa vartmano niveshayanmritamratyam cha/Hiranyayen savita ratheno devo yati bhuvnani pashyan'. ॥ ॐ ॥



Cure for Dangerous Diseases with Maharudra Savita Surya Stuti

The Maharudra Savita Surya Stutis of the pre- as well as post-Vedic eras give details of cure for most dangerous diseases. In ancient Egypt and in the Greek culture, the sun has been regarded as Mritsanjeevani that can triumph over death. The sun was the main god of ancient Egypt.

There is a prayer in the first part of Rigveda, Sukt 50, Mantra 11/13: 'Oh Sun, please rise and after climbing the skies and cure our heart ailment, jaundice and other body ailments. Aditya has arisen with full intensity to kill my malefic disease. I place my Harimaan and body ailments before Shuk and Sarika birds'. Atharva Veda has described Aditya in Rudra form: 'Prachi digagniridhipatisito rakshitadivya ishvah'. Arthaveda further describes Aditya or Rudra: 'Ye na saptna ap le bhavantidragnimbhayamav badhamah enan/ Aditya rudra uprispirsho na ugram chetarmadhirajmarit/'. Rigveda

has written about Bhuvnasya Pita Rudra etc. The three eyes of Maharudra have been described as the sun, the moon and fire. Rudra has been accepted as Anant Brahmand Swami (Jagtanampati). Rudra has been compared to the sun. The Vedic Rudra is the creator of all, exterminator of all and giver of joy. There are hints at the Bhuvnasya pitaram rudram as the Prasavkarta Savita of all suns.

For thousands of years, Diksha on the Vedic mystery of Surya Vigyan is being given in Gyanganj in the Kapal region. Rigveda's Savita is regarded as the most prominent among the 12 Adityas. The Arthvaveda Samhita has many Mantras for the prevention of illness. The Atharvaved Mantra is: 'Anu suryamudyanta hridyotoharim cha te/ Go rohitasya vernaen tain twa paridhamsi.' The sun cures heart ailment and jaundice. The method of how to prevent all illness and fulfill desires through the Archana of Suryadev is written in Brahman granth, Aranyak, Upnishad and Tantrashastra. According to Chandogayopanishad, Kaushtiki Rishi got a son by worshipping the sun. The stutis of the magical mantras of the sun are written in Akshyupanishad, Suryo Upnishad, Mantrayanopinashad, Gayatrirahasyopanishad, Chakshushopanishad, Maitrayanyopanishad, Shwetashvaropanishad etc. For instance: "Om chakshu; chakshu; chakshu tej sthitho bhav/ Mam pahi pahi/ Twaritam chakshu rogan shamaya shamaya/ Mam jatropam tejo darshay darshay.'

From Rig Ved to Upnishad, the stuti of Maharudra Surya acquaints us with the power of letter. In Uma Maheshwar Samvad in Ekaksharnamkosh sangrah, the root letter of the sun and fire is 'Ra'. In Egypt the sun is called 'Ra'. The root mantra of Surya Dev is, therefore, Ra. In the works of the Pauranic era, Brahm Puran, Padma Puran, Markandeya Puran, Bhavishya Puran, Brahmavartpuran, Varah Puran, Skandpuran, Vrahaddharmapuran, Vishnu Dharmaottar Puran, Saurpuran, Sambpuran Bhavishyaottar Puran, Vishnu Puran, Saur Sanhita and Suryageeta etc and the Ramayana and Mahabharata etc can be found stories of the magical Aradhana of the sun and desired Siddhi and rejuvenation. Similarly, Uttar Saurpurana, Bhaskarah Uppurana, Matsyapurana, Martand Puran etc also show the

ways of preventing all kinds of diseases, illness and pain. In the Suryanam stotra of Bhavishya Puran, Stota Brahma has desired, among other things, freedom from illness. In this Purana, Samb Rishi did Aradhana of the sun to get rid of leprosy. In Skanda Puran, Narad Muni pleased the sun to get over the problem of old age. In order to be rid of all diseases and ailments including cancer and AIDS, recited the Stotra of Suryaashtotarshatnam. According to Samb Puran, Brahma Rishi did Archana of the sun for a life of 100 years. In Bhavishyaottar Puran, the secret knowledge of victory through Shriadityahridayam Stotra was given by Yogiraj Shrikrishna to Arjun and in Ramayana Agastya Muni did the same. Yagvalakya Muni called for Surya Kavach Stotra for freedom from diseases.

In old texts, Suryadev has been described as the best and the most powerful and most prominent among the Navgrahs, 12 Rashis and 27 Nakshatras. The stotras for the defence of the sun contain prayers for the safety of the head, forehead, eyes, ears, nostril, mouth, tongue, neck and wings of the sun: 'Shiro main bhaskar patu lalatmemitdhuti'. There is a tradition of sun prayer to treat all skin diseases, especially leprosy. 'Namo bhagwate surya kushtrogan vikhandam (adityahridayam)'. Yogiraj Krishna has said that Martand Surya in Hatkeshwar, established by Brahm Rishi Vishwamitra Bhriguvanshi, destroys all forms of leprosy. Samb established a sun temple on the banks of Chandrabhaga river for freedom from all skin diseases. Samb called Mag Brahmans from Shaktidweep to serve as Paurohites. Asuraj Mali-Sumali also took shelter at Bhuvan Bhaskar to regain his health. Raja Nand and Raja Bhadrashwar, suffering from dreadful skin disease, got new lives by doing the Aradhana of Savita Surya. Markandeya Puran has regarded the sun as the god of Arogya. Shapjanit Brahmaputra Brahmrishi Narad had to please Divakar to regain youth. Long life is granted by the sun. 'Japamanasya nashyanti jeevachya shardam shatam.' Skand Puran has written clearly: 'Arogya pradata ch nanyo devo divakarata.' According to Bhavishya Puran that Surya Upasana leads to 'Nadhinprapnoti na vyadheenn vishgrah bandhanam/ Krityasparsham vapitoshit timiraphe.' Sarvadevatmak Surya has been called the remover of all diseases and illness. ॐ



Secret of the Creation of Sudarshan Chakra: Ahirbudhanya-Shiv

The role of the divine form of Sudarshan Mahachakra in the creation of the universe, its rearing and destruction is still unknown. Devrishi Narad witnessed the use of the divine weapon Sudarshan Mahachakra in Kalnemi Vadh. To know the secret of Sudarshan, Naradji went to Shriahirbudhanya which literally means snake and Mooladhar. In ordinary case, Mahadev Shiv is the snake in the context of the Mooladhar of the universe. It may be recalled that Brahma the creator of the universe and Shrihari Vishnu had failed to know the secret of the beginning and the end of fire-like Stambh of Shiv. Devrishi Narad asked Mahadev Shiv Ahirbudhanya whose power resides in Sudarshan? Did this Sudarshan came on its own or was it created by someone? How does Sudarshan Mahachakra work? What is this Sudarshan? What is its purpose? How does it control the universe, does it guard the universe or is it the basis of the universe? How is it operated? What is its tendency and purpose? What is its relation with Vishnu? Is it always with Vishnu? These questions arose after studying the Shastras. Later on, Narad also showed curiosity about the spiritual, Yog, Dhyan and Upasana etc. aspects of Sudarshan.

The main Ahirbudhanya Samhita has 240 chapters on Shrisudarshan Mahachakra which were collapsed into 40 chapters in response to the call of the time. From the manuscripts available in the country it appears that there were 220 Samhitas, many of which are still not discovered. Naradji recited the dialogues of Ahirbudhanya to Durvasa Muni and imparted the knowledge of this most secretive of secretive Samhita to Bhardwaj Rishi.

Mahasarp Ahirbudhanya brought to light the secret relations that Sudarshan had with the universe and earth. The eighth chapter of Samhita made it clear that here is still ignorance

about Paramshunya. Sudarshan Chakra is the basis of universe. It is Samporak of Maharatridhara. It carries the Tatva of Srijanchakra, Palankartachakra and Sanharchakra etc. Therefore it is Mahavibhuti Chakra. Sudarshan Chakra is holding innumerable universes. Sudarshna is the Sankalp of Mahavishnu. It is connected to leading thinkers, the best time and period. Sudarshan appeared physically with its natural power, it was not created. It is full of sentiments of Parbrahma and Mukti.

At its root in its minute form it carries Kriya Shakti, Murti Shakti, Ichcha, Megha, the wordly Spandan of Lakshmi of Brahma. The power of Vishnu entered Agni Bhav (Narayan and powers) via Brahma. According to Ahirbudhanya, Suryodaya Chakra has two Ares, Sarvashaktiman Chakra has 4 Ares, Shakti Chakra has 5 Ares, all seasons have six Ares, Avatar Chakra has 12 Ares and the last Chakra has 1000 Ares. Like the gods, Sudarshan has a divine body. Samhita has spoken of divine weapons in the 62 hands of Brahmaswaroopichakra.

Ahirbudhanya Samhita has explained in detail the rules regarding the statue of Sudarshan Chakra and its yantra and yagya. There are two types of divine weapons—attacking Paravartak (reflective) and defensive Nivartak (accomplished) which total 62 and 43 respectively. Divine weapons have divine body. Most of them have menacing teeth, fire coming out of red eyes, frightening hairdo and face, red, white, grey and dark bodies. The paramount weapon among them, Sudarshan Chakra, is live and acts according to its judgement-vivek. Its philosophical aspect is Yogang. Sudarshan helps Jeevatama meet Parmatma. Its Udharak mantra is, 'Shastrar hum phat'. The Ang Mantra includes Chakray Swaha. Yantra, mantra, aircraft--viman manufacturing, selection of land, cleansing the land etc. are important in building Sudarshan Chakra. The Sudarshan Purush has 12 Upvyuh and mantras. The aircraft-viman is made for Sarvasiddhi. Selecting the land requires extra caution. The Dhyana of Brahm Swaroopi Sudarshan is for attaining spiritual and physical comfort, taking credit for something and success in all endeavours.

The Samhita refers to 16 hands of the statue of Sudarshan. Ahirbudhanya described the details and cures for all types of diseases to Devrishi Narad and called it Sudarshan 'Mahabhishek' during which a picture of Sudarshan should be kept in the circular Mahindra of the Viman (temple). There should be eight Ritvijs representing the eight directions and water of nine sacred rivers be used. Ahirbudhanya also clarified what type of priest should be present at the Mahabhishek. How to perform the Mahashanti Karma? Who should be offered the Ahuti of the Yagya? Offering the lotus flower which pleases Mahadev Shiv has been a tradition in Sudarshan Mahayagya. Sudarshan Mantra has been declared as the root Mantra of all Mahamantras. Chapters 51 to 59 in the Samhita contain details of Vaishnav Mantra, Tara Tarak Mantra and Narsimhanustubha Mantra. Panchraratra is the leading part and towards the end of Ahirbudhanya Samhita there are five songs of Brahamroop Purush Sukta.

The old tales of Kashiraj, Shrutikirti, Kushadwaj, Haripada, Vishala, Sunanda, Chitrashekhar, Ambrish, Kirtimalin etc. give introduction to the magical, divine power of Sudarshan Chakra. In the dialogue between Devrishi Narad and Vyas is found the ancient 'Sudarshan Sahastranam'. A special thing about it is that it was composed in accordance with the root letter of the alphabet. The divine weapons are forbidden to be given to evil people. ॥ ॐ ॥



Shri Sudarshan Chakra: Decimator of All Evils

In the present time, the Sudarshan Chakra of Shrimahavishnu is the decimator of all evils. It has been said in its stuti: 'You are the Dharma, You are the Truth, You are the encouraging Ghoshana, You are the sacrificial offering. You are the savior of the entire universe, You are the Ripu Jan Samharak Parmastra in the hands of Parmeshwar. You are the Divya

Drishti of Parmeshwar. You are called Sudarshan for this Sudrishti. You are the creator of all.'

'Tvam dharmas tvam ritam satyam/
Tvam yajnonm khila-yajan-bhuk/
Tvam loka-palah sarvatma/ Tvam tejah purushum param/'

Description of the glorious power of Shrisudarshanchakra is available in Vaishnav Upnishad-Sudarshan Upnishad, Shrinarsimha Shashtchakra Upnishad, Narsimhaporvatapniyopanishad, Ahirbudhanya Samhita etc. Shri Vaishnava panchratika, Shrisudarshan Sanhita, Sudarshan Smriti, Sudarshan Chakra and Puranas have divinely descriptions of Mahastra Shrisudarshan Chakra. The Drishta Rishis also wrote Sudarshan Shatak, Sudarshan Ashtak, Sudarshan Sahastranam, Sudarshan Ashtotar Shatnamvali, Sudarshan Gayatri, Sudarshan Stuti, Sudarshan Mahamantra, Sudarshan Mantra Vinyog, Sudarshan Dhyana, Shrisudarshan Moolmantra, Shrisudarshan Kavach, Shrisudarshan Hridaya, Shrisudarshan Shadakshar Mantra etc. Tantrik literature has held that Shrisudarshan Chakra is more powerful than Shribrahmastra.

Shrisudarshan Chakra being part of Vaishnav sect its propensity is righteous. This is why in the Shrisudarshan Mahayagya lotus flowers are offered to the fire. There is magical story about the lotus flower and Shrisudarshan Chakra. Shrivishnu began archana by promising to offer 1000 lotus flowers every day to please Odhardari Maharudra Shiv. This is where Maharudra Shiv began Maya. On day Shri Vishnu could collect only 999 flowers. He was worried over the shortage of one flower. He recalled that he is called 'lotus eyed'. He took out his right eye and offered it to Mahadev Shiv. Mahadev was pleased by the devotion and spirit of sacrifice shown by Shrivishnu and appeared in person and offered Sudarshan Chakra, the best among the divine arms, to Shrivishnu. Naturally, the lotus eye of Shrivishnu became the Sudarshan Chakra. Sudarshan Chakra is also called Samvatsarchakra, Suraksha Chakra, Mayachakra, Kalchakra and Dharmachakra. In Devalayas statues of the three shapes of Sudarshan Chakra, Sthangpahiya, Prasfuti

Kamal Arewala and Alankrit Chakra are found.

The description of this Mahachakra was given by the famous Prajapati. He said: 'This Chakra named Sudarshan has six letters. That is why it has six Aarons. It is a chakra of six Dalons. There are only six seasons. Its Aarons can be compared with the seasons. In other words, the six seasons should be experienced in its six Dalons. In the centre of its navel are Arey. This Chakra is enclosed in Maya-like rim. Maya does not touch the soul. Therefore, the Shaddal Chakra is enclosed from outside by Maya. After this is formed the circle of Ashtdal Chakra. One Pad of eight letters is Gayatri. Then, laced with Dwadash Arons is formed the Chakra of Dwadasdal. This Chakra is balanced by the number of letters of Jagati. In the fourth fold, Shodsharakchakra is the chakra of 16 dals. Parampurush is credited with 16 Kalas. After this there is chakra of 32 dals. Anushtupachhand has 32 letters. From the outside it is surrounded by Maya.'

Basically, Ved is the Aarey in the Shrisudarshan Chakra. It rotates with the leaves. The Chhands are its leaves. The Mahachakra enriched by Battisdals is famous as Sudarshan. Its Avinashi is the six-letter Tarak Mantra 'Sahastrar hum fat'. In eight Dals the foundation is the Narayan mantra of eight-letter 'Om Namō Narayanaya' and in the 12 Dals the Dwadashakshr Vasudev Mantra of 'On namo bhagwate vasudevay' is the foundation. This Mahachakra fulfills all desires, shows the door to salvation and is Trived, Amritmaya and Brahmayaya. This Sudarshan Chakra has on its east eight Vasugans, 12 Adityas in the western part, Vishwadev in the northern part, 11 Rudras in the southern part, Brahma, Vishnu and Mahesh in the navel and the sun and moon by its side. The effect of the Mahayantra of Shrisudarshan Chakra is instant.

The Divya Mantra of the Mahachakra of Shri Mahavishnu is: 'Om sudarshan mahajwal kotisurya samprabh/ Agyanam tasyame vishnomargam pradsharya.' The mantra for the Dhyān of Mahachakra is 'Shankh Chakra Cha Chapam parshumasimishum shoopathashamkushagneen bibrhnan vajrakhetom halmusal gudakunt mrityugradamashtam/ Jwalakesham trinetram jwaldananibham harkeyarbhusam

dhyayet shat konsanstham sakal ripujan pran samhar chakram//” The magical powerful mantra of Shrisudarshan Chakra is: ‘Om shrim hrim kleen krishnay govinday gopijanvallabhay paray parampurushay parmatane parkarma mantra tantra yantra aushadh astra shastrani samhar samhar mrityor mochay mochay ayuvardhay shatrun nashay nashay/ Om namo bhagwate mahasudarshanay depre jwala paritay sarvadik shobhanharay hum fat parbrhamene paramjyotishe om sahastrar hum fat swaha//.’ The Yantra and picture of Shrisudarshan Chakra stops evil and ends accidents of vehicles. In brief, daily prayer of Sudarshan Chakra brings positive energy.

The old belief is that Raja Ambrish got the Shrisudarshan Chakra. He established it and immersed himself in Pooja, Archana. Later on, an angry Durvasa Rishi wanted to punish Ambrish who stood up with folded hands. He was not frightened by it. Then Shrisudarshan Chakra himself appeared and piercing the head of the Kritya moved towards Ambrish. Durvasa Rishi could not find anyone to protect him in the three worlds. In the end Durvasa Rishi had to seek pardon to save his life. Therefore, Shrisudarshan Chakra is much more powerful than the Brhamastra. Let us all bow before the most powerful. ॥ ॐ ॥



The Mystery World of Symbolic Mantras of Guptkoot of Rigved

The mysterious world of symbolic mantras is endowed with great power. Its unraveling can begin with the index of Rigveda and the dictionary of difficult Sanskrit words.

Acharya Sayan Madhavacharya has presented the knowledge in the text of the Vedas in an easy style. The meaning of the secret words of the Rigveda has not been unraveled for thousands of years. According to Acharya T.V. Kapali Sastri hundreds of years before Acharya Sayan,

Acharya Anandteerth had written a commentary on the first 40 hymns of the Rigveda. According to him, the purpose of the Vedas was to reach the omnipresent (Vishnu in Sanskrit) Parmeshwar Parbraham. Raghvendra Swami has unfolded in Mantrath Manjari, layer by layer, the knowledge stored in Vedic mantras. The gods of the Rigveda are the controllers of the universe. After years of Tapasya, Sadhana, Jap and renouncing the material world, the Vedic Rishis were able to get an audience with the God and absorbed the mantras through Shruti. In the mantras given by Ishwar the power of words and their potential was kept within a limit. The perception of godly power blessed by Rishis and Tapasavis was to end the possibility of misuse of the mantars, strotas and stutis by those who have ill intentions.

Out of their ignorance, the Western scholars have called the Raigveda a chatter of children and the knowledge of ancient Rishis. They forget that to understand the myths and mystery of the ancient Rigveda the first requirement is to take up Yog, Tap, Jap, Sadhana, Vipashyana and Antarchetna. The Rigveda accepts only one supreme power, one stotra and one soul. Like Yask, other gods also see the mystery of the Vedas by associating it with Panch Jan. Jap here means reciting the mantra with concentration by closing the mouth, touching the palate with the tongue and making no sound. The Jap arouses the dormant internal power.

Rishi Madhuchanand opens the door to the Rigveda with the fire mantra. The most important thing is that in the Rigveda the word fire has been used with hundreds of meanings. Western scholars and critics of the Veda do insjutice by assuming that all the myriad forms of Agnideva Varundeva of the Rigveda are one and the same. The Rigveda has been divided into many parts—Ashtak, chapters, class, Rik, Mandal, Anuvak, Sutra and Sukta etc. Sutrakars fixed the norms for mantra and suktas and set their tradition. Acharya T.V. Kapali Sastri considers the Veda to be the Brahmayagyan or Brahma Aradhana. It brings a godly togetherness of heaven and earth. Rishi has been given the highest title of Kavi. The inner consciousness of the Kavi reveals god's voice. The Kavi Rishi with his mantradrishtha had the knowledge of Samyog, Viprayog, Sahcharya, Virodhita,

Arth, Prakaran, Ling, Snandhi, Samarthayam, Achuti, Desh Kal Vyakti and Swar. Yask, quoting ancient texts, mentioned six steps—Jayate, Asti, Vardhate, Viprinmate, Apkashyate and Vinashyate (Sadbhavavikara). In the Vedic era mantars became rituals of the physical and spiritual world. The spiritual world gives great importance to Yagya-Havan. According to the Vedic scholars, it is necessary to know the meaning and the details of the rituals of the recitation of the mantras and strotas at the time of Ahuti in the Yagya. The present rituals consist of only traditional recitations which bring no benefit. Instead both the Purohit and the host suffer.

The Mantradrishtha Rishis of the Rigveda believed that thousands of earths were created by the power of the sun after the loud noise in Adisurya or Savita. Earth was created after a loud explosion in the sun. In the language of the Vedas, the loud explosion in the smallest forms of Brahma led to many universe and bodies. Nothing existed before that loud explosion. These circumstances gave rise to the sound of consciousness and the body. The Rigveda begins with the veneration of the Parmatma. Vedic Rishis had extensive knowledge of the Sanskrit grammar and the divine power of indestructible letters. With the knowledge of Sphotvad from the gods it was possible to know words necessary for the creation of the earth, sky, wind, power and water. With their divine sight, the Rishis saw the words in the sky. The Rishis presented Sheshnag, the Shubhvardayak and of the Sanatan Astitvavan spread infinitely, in the form of Vishnu in the ocean of milk. In the same narrative, the chariot of the powerful god of wind has nine horses. In reality it is Shathchakra, Pran-Apan and Atma. The problem with the Western scholars is that they have failed to understand the mystery behind the secret mantras of the gods of the Rigveda. The Rishis use the word Ghrit (Ghee) to have the essence of knowledge. Butter is produced by the churning of milk and yoghurt and Ghee is produced from butter. Ghee enhances knowledge. Honey, Gau, water, heart, ocean, ghee, fire, Saraswati, chariot, Kumari etc of Vedas are words that deepen the mystery of the Rigveda. The Shaswat Sanatan Kumar of Vedas is conscious and immortal.

Rishi Vishwamitra considers the symbols of seven rivers as

the divine Satyadharas. Seven Dhenus do not mean seven cows. Revealing the truth, the Rishis loudly proclaim that the fire to stay evergreen and immortal is within the body. It is in the cave of the heart. Fire has always been associated with the seven principles of existence. Mystery also surrounds the skin of the god of wind, Marut which is as radiant as the sun. Valikhilya Rishi says that only one Atma rests in all bodies. According to Ved Vyas, Devraj Indra disclosed the secret of Dharma to the Rishis. Indra disclosed the secret of medicine to Maharishsi Dadhichi on the condition that he will never disclose it to anyone, or else his head will be severed. Dadhichi passed on the secret to Ashwini Kumars wearing the head of the horse. This symbolic story informs about the Vedic age being familiar with body transplant.

The Vedas constantly use the word Ritam. The mysterious and spiritual meaning of Rit is truth. Similarly, the word Ghee in the Veda is used for thinking. Jatveda, that is fire, is the origin of all knowledge. The word 'Ashwa' has 60 meanings. The symbolic tale of Vatra and Indra is about the triumph of knowledge over ignorance and darkness. In some places, the Vedas have regarded Mitra and Varun as day and night. On the sacrificial pit at the Yagya, the host should sacrifice internal enemies but only as symbolic sacrifice. ॥ ॐ ॥



Divine Miracle of One Letter-Ekaakshar Mantra

From the ancient times to the present, accounts are available of the divine powers of the basic letter of Brahmanad or Nadbrahma. The Devatas and sfots etc of Ekaksharnamkoshsangrah, akashbhairavkalp, sharabhtantram, sfotvad and shivdrishti matrikayon devatas have revealed the secret of the spiritual and physical powers of each letter of the alphabet.

It has been accepted from the Vedic times that the Nad of Pranab Om is echoing in the universe. For years, the West

treated it as a myth but in the end NASA acknowledged that the sound of Om was emanating very softly from the sun. In Akashbhairavkalp Maheshwar Shiv revealed the secret of the divine power of letters to Bhagwati Uma Devi. According to this belief there are five Mahabhootas—earth, fire, water, wind and sky and their root letters are Lam (Prithvi—or earth), Kham (space), Yam (wind), Vam (water) and Ram (fire). Each god has a root letter.

From the Tantrik point of view Krim refers to Kali, Hrim to Bhubneshwari, Maya Shrim to Lakshmi, Aim to Vagdevi Saraswati, Gam to Vighnaharta Ganesh, Hum to Bhairav, Dum to Vishwarakshak Mata Durga, Haum to Shiv, Klim to Maheshwari, Kham to Antrisk Akash. Tantra Shastra believes that each root letter carries a meaning each of which symbolises the gods, their Varana, Swaroop, Shakti (spiritual and physical) and influence. It is written about the root letter Ra: 'refah krishnagni beej syat raktabham sarvanasham/Jangmakarshanam yuddhe dwisham senabalam tatha'. According to the Jaipur Rajguru Shrividyanaath Ojha Ram root is fire. Its colour is bright red. It can destroy all, attracts the world and capable of defeating the enemy in a war without actual fight. Root Ram also represents Savita Suryadev. It is necessary to be very careful while worshiping the root. Ram is fiery Sun.

Acharyas and teachers have been instructed to pay attention to the disciple's tendency, thoughts, inclination etc before teaching the root mantra, otherwise the disciple may be harmed. Mantrashastra has included Hrim, Ram, Gam, Shrim etc in Ekakshar Beej. The Ekakshar mantra of Bhagwan Abhisht Varsidhi Gajanan is Ga, Gah, Gam, Gaum, Gaum. To make the root stronger Pranab Om has to be used several times. Dkashniamanya draws attention to Gam. The Ekakshar mantra of Devadev Mahadev is Kshraum, Harum and that of Majughosh is Hrim. The Ekakshar mantra of the incarnation of strength Jagatjanani Durga is Dum. The root mantra of Bhawati Mahadevi and Shyama Kali is Krim, that of Ugra Tara is Stri, Shrimn is the root mantra of Panch Lakshmi. Bhubneshwari's is Hrim. Hum is the root mantra of Bhagwati Chihnnamasta, Halim is the root mantra of Shatrunashkartri Vagala (Pitambara,

Brahmastravidya, Bagula), that of Bhagwati Kamala Shrim, Devi Mahasaraswati's Aim and Mrataka Dev Shakti Brahmi's Bram etc.

The root mantras of different incarnations of Bhagwan Vishnu are constantly recited. These mantras have Eim of Varah Avatar, Kshaum of Narsimha Avatar, Ram of Ramavatar, Klim of Krishnavatar. Hamsu of Haygreev and Klim of Kamdev. The root mantra becomes capable of delivering the desired results usually after it has been recited one lakh times and 10000 Ahutis offered.

Among the prominent devtas of the Rigveda are Savita Surya, Rudra, Indra, Mitra, Varun, both Ashwini Kumars etc. The stuti of Surya Savita is found in 14 or 16 suktas of the Rigveda. The twelve sons of Devi Aditi were called Mitra, Rudra, Varun, Surya, Bhag, Vivswan, Poosha, Twashta, Vishnu, Dhata, Savita and Aditya. Surya Savita has been called the custodian of universe. In the Gayatri stanza in the Rigveda the famous stuti of Savita was called the Gayatri mantra. The Rigveda has described the sun as the soul and Brahm of the entire world. Rudra (Bhagwan Shiv) has been described as the Devo Virah or the bright sun. Varah is one of the names of the sun. The Saur community was established for worshipping the sun. Proof is available of worshipping of the sun in all continents. The pyramids belonging to the 5500-year-old kingdom of the Pharaohs in ancient Egypt tell about God-Ra sun being the main god. In the root mantra, the root letter of fire and sun is Ram and Him. The root mantra in the Grahas (planets) of Beejakshar show Ram of Surya, Shraum of Som Chandra. The Ekakshar of Som requires six lakh recitations and Hom of 6000 ghee. The shastras mention the names of the mothers of the plants as Surya Janani Pingla, Chanrajanani Mangala, Mangaljanani Bhramri, Budhmata Bhadraka, Gurumata Dhanya, Sukrajanani Siddha, Shanimaharajanani Ulka, Rahujanani Sankata and Ketujanani Vikata. The wives of the sun god are Sangya, Chaya, Ragyi and Prabha. Each wife has a different mantra. According to the Markandeya Purana, Shanidev was born from the shadow of Devi Sangya, wife of Surya. The Saur community among the sun worshippers has Auditchaya and Dakshinatya. The way of worshipping

requires standing barefoot on the lotus and riding the sun chariot. Surya Bhagwan has been accepted as a form of the Vedas.

In Shrividya, Shrim is the ekakshar mantra. From the description of the ekashkar mantras it is clear that all beejaksharas are forms of divine power. Concentrating on the jap the beejakshar mantra brings the devotee closer to the god he is praying. The mantra jap has four forms—para, pashyanti, madhyama and vaikhari. Vaikhari mantra recited with the sound from the tongue is at the lowest step. The Naath community has a tough regimen for reciting the mantra. It requires that during the mental jap lips be closed, the tongue should touch the palate and the breath should be held. It is a very difficult process of the Hatayoga. Usually, along with the beejmantra is recited Pranab Om. It makes the beejmantra fruitful.

In fact, the beejmantra should make the jap reciter a form of Deva. The beejmantra infuses the powers of the relevant god in the reciter. The mantra's recitation in the mind creates favourable pulses. But belief is the first requisite for it. According to Mahayogis praying with the fund of good deeds is the best way to prove the effect of beejakshara. In fact, some Sadhaks are able to prove the mantra right in short time while others take years. Certainly, the two types of Sadhaks are deferent. The reciter of jap must do some introspection before selecting the beej mantra. The ideal god for worshipping depends on one's nature, inclination, interest etc. So, be careful in doing the jap of beejakshar to write your new fate. Always keep in mind the meaning of the beejakshar mantra. ॥ ॐ ॥



Explaining the Mystery of Tri-Akshar power from the Vedic Period to Kalyug

There is a mystery about the tri-akshar power of Tantrashastra of the Vedic literature. According to ancient texts, the world exists on three elements—Sat, Raj and Tam. Only the formless and irreproachable Brahma was in existence in the universe but when Brahma entered the world he acquired power. This power led to the creation of Nad and Bindu-Vindu. The entire Brahma acquired tri-power. The devotee worships Shiv in the Bindu. According to the Tantra Shastra from the Bindu rose Raudri (Rudra and his power), Jyeshtha (Vishnu and his power) and Vama (Brahma and his power). In the shape of nature, Shakti (Devi) is the basis of the tri-power Brahma, Vishnu and Mahesh.

In the form of Tridevi are Mahakaali, Mahalakshmi and Mahasaraswati. From the three yogis each of Sat, Raj and Tam came into existence the nine Durgas. The three aspects of the Tridevi—Pashu and Veer have been described as divine. Tantra accepts Bindu as the power of Shiv. The qualities of the words Brahma Sat, Raj and Tam represent knowledge, desire and action. Devotees of Tri-power built Shaivmat, Vaishnav Mat and Shakti Mat for worshipping Apaurushaiya Brahma. Mahadev Shiv told Mahadevi Parvati that Vedachar is the best but Vaishnavachar is better than it and Shaivachar is better than Vaishnavachar and Dakshinachar is better than Shaivachar. In the present era of Kalyug, the three forms of Mahabhairav are Chandeshwar, Shoolpani and Vatuk.

In ancient times, the Indian part of Jambodweep was divided according to Tantrik ways into Vishnukant, Rathkrant and Ashwakra. The actual existence of the three parts extended from Kambdesh (Cambodia, Indonesia, Thailand and Malaysia) to China, Russia, Iran, Greece, the Arab countries and India. The Tantrik way was known from Africa,

Central Asia to East Asia. The Vedic age recognised Trived Rigved, Samved and Yajurved. All three demonstrate Akar, Ukar and Makar. Yog Vasishta describes three skies—Bhootakash, Chittakash and Chidakash. The common populace is familiar with Prithvi Lok (Earth), Swarg Lok (Heaven) and Patal Lok (the world underground). In Vedic times only three gods were prominent: Agni (fire) of the god of the earth, Dev Indra or Wind or Varun, the god of space and Sun, the god of Dhausthan. According to their role, their three names came to be known as Rudra, Vasu and Aditya (Brahma, Vishnu and Mahesh). Hrim, Shrim and Kirti were the prominent Tridevi. In Dharmatrayi, it has been called Vedokta, Shastrokta and Shishtachar-Lokachar. Most Vedic scholars believe that the tradition of Lokachar became Shashtra.

To follow Dharma, Shradha (respect), Bhakti (devotion) and Pravriti (trust, belief and emotion) are important. In the Yog of Maharishi Patanjali, Nirodh, Samadhi and Concentration have been considered important. In the Shaivism, Shiv, Jeevatma and Mal are prominent. The three eyes of Sambasadashiv are Fire, the Moon and the Sun. Mahadev Shiv has been named Triyambak which means one who has three Lok Pitas. It also means that Shiva is the father of all three Loks. The face of Shiv looks different because of the third eye. Adishankaracharya calls Shiv as Shav and Shav as Shiv. Shiv has all the three supreme powers—the creator of nature (Mahasaraswati), nurturing (Mahalakshmi) and protection (Mahakaali). The weapons of Mahadev Neelkanth include three tridents. Shiv shows the way to Karma, Upasana and Gyan. According to an ancient belief, the world and voice were created by the Nad (sound) of Shiv's Damru. Later Granths say that Visheshwar Shiv imparted knowledge to Mahadevi Parvati.

Bhakti and Mantra Siddhi mention Manas, Upanshu and Vachik. There are three Taps—Sharirik, Vachik and Mansik. The last two have been regarded as the best forms. Manas Jap involves Jap by concentrating on breathing and movement of organs. The Shastras narrate the way to do the Jap with Hridaya, Agyachakra and Sahastrar. The highest devotees do the Jap in Brhmarandhra. The Shaiv darshan

in Kashmir gives the details of Shivdrishti (the creation of Swami Somanand of the family of Agastya Rishi) and the power of Akshar or Nad. The Akshars divide the recitation of mantras into Mansi, Vachiki and Kayik. In Puranas, Bhakti has been categorised as proverbial, Vedic and spiritual. All the Gitas have thrown light on Karmayog, Gyanyog and Bhaktiyog. In Yogvashishta, Maharishi Vashista tells the way to Karmayog to rid Ayodhyapati Dashrath's Prince Rama of Sanchit Karma, Prarabdh and Vartman Karma. Karmayog enables one to write a new destiny by doing good deeds. Based on this Karmayog, the great 20th century Sant Swami Vivekanand delivered his endearing spiritual message in America. Bhagwat has considered Satvik as the best among the Satviki, Rajasi and Tamsi Bhaktis. Therefore, the mind is thought to have three dimensions—pure (Sat), tendency (Rajasi) and Tamsi (devilish). The three-dimensional Maya has three manifestations—Parmarth, Gyan and Swarth. The three forms of mantras are Satkarrthak, Gyanarthak and Vichararthak. The stanzas of Trividh Mantras or mantras are masculine, feminine and Kviv. The Gayatri mantra for the radiant form of the sun is in the neutral gender. The whole Gayatri mantra is recited by scholars.

According to books written by Maharishi Yask explaining the difficult words in the Vedas, the Vedic mantras have three forms—Parokshakrit, Pratyakshakrit and Adhyatmik. The Vedic mantras are both in prose and poetry forms. The prose form is known as Yaju, the poetry form as Richa and Padya Gyan as Saam. The three powers are Para, Apra and Parapara, representing the Chitta, Ichcha and Gyanroopi powers. Tantriks call Kali, Tara and Tripura as Trishakti. In this context, the three difficulties enumerated are Daihik, Bhautik and Daivik.

Sandhyopasana provides for three prayers, dividing evening prayers into three parts. Maharishi Yagyavalakya termed them as Gayatri, Savitri and Saraswati. Shastras tell us of three forms of Vairagya. The Puranas have considered Brahma bhavana, Karma bhavana and Ubhayatmika as the three important perceptions. Rudrayamal tantra directs worshiping of Pashu bhav, Veer bhav and Divya bhav. The Shastras have described Dharma, Arth and Kaam as

Purshartha Tray. Manas describes three Jyotis: Apatyam karma vidya cha trini jyotishim bharat. ॥ ॐ ॥



The Basic Mantra for Easily Receiving Aishwaryadayani 'Shrividyā'

The powerful central point in the Nautrikones outlines the procedure for easily absorbing Aishwaryadayani 'Shrividyā'. Shrividyā is the Shritripuramahāsundarī Rajrajeshwari which shows the path to physical, spiritual and divine types of riches.

In unearthing the utmost secrets in the knowledge of Shrividyā commendable work has been done in the previous century by the Jagadguru of Jyotishpeeth Shankaracharya Swami Brahmanand Saraswati and Sri T.V. Kapali Shastri. It may be mentioned that the utmost secrets of Shrividyā are explained by the Tantrik text 'Tripura Rahasya'. It is a tragedy that the third and last 'Charya Khand' of about 3506 shlokas is nearly in oblivion. The manuscript of the Charya Khand is not available at Baroda's Oriental Institute, Bhandarkar Oriental Research Institute, Anand Ashram, Rajasthan Prachya Vidya Pratishthan, Adiyar, Swadhyaya Mandal and the four Shankacharya mutts. Research yielded a manuscript of 500 shlokas of Charya Khand. It was edited by Dr. Vaagish Shukla and a Hindi translation was done was Acharya Pandit Ravishankar Dwivedi Shastri of the Jyotirpeeth Shankacharya mutt, before that by Shri T.V. Kapali Shastri who had received the Shrividayadiksha-education from Maharishiraman. Shri Ganpatimuni had disclosed the secret of the basic features of Shrividyā in 'Mahamanustava'. Shri Kapali Shastri addressed Shritripursundarī as Adipureshwarmahishi. The contemplation of Shrividyā opens the door to the ritual Hadi (Maharishi Agastya form) and Kadi (formulated by Manmanth Kamdev) mantras 'haskalahrim sakalahrim' and 'Kaiealahrim sakalahrim'. The Mantra of Shrisaubhagyavidya

is 'Ain kaieelahrim klim haskalhrim saun sakalhrim'. The Sadhak prays for Saubhagyasundari with both mantras. Using 'Hrim' three times in the recitation of the mantras of Maharishi Agastya and Manmath depends on 'Trik'. The relation of Hrim between Kameshwar of Shrividya and Kamkala Kameshwari is important.

Ekashkarnamkoshsangraha reveal the secret, power and influence of tantric goddesses. Beejakshar 'Ram' is the root of fire and sun. Shri Kapali Shastri believes that in tantra 'Hrim' (meaning here technique, method, action, tradition) is like the Pranab Om. In Vedic mantras Om-oum is important and in Tantra it is 'Hrim'. It is also an indicator of supernatural power. In Shrividya it is the mantra of Bhuvneshwari of Hrim-Das Mahavidya. This one letter tells about the arrival of the swamini of Tribhuvan Teenlok in Trilok. It is mentioned in Shrilalita Sahastranam. It has also been called the root of bashfulness. It is under the cloak of hesitation. In its manifestation of full power it is like the divine mother. Shrividya recognizes the godly mother as Kamkala (Kameshwari). The reverberation of 'Hrim' created Nad (sound). The Nad in the Bindu became the basis for the creation of the universe. 'Hrim' is the divine gift of Jagat Mata. In the mantra of Shriyantra Hrim is related to the knowledge of god, soul and the world. It is ignorance or illusion to claim knowledge about the mysteries of the universe. In the triangle, the first Hrim represents victory over ignorance by truth, knowledge and prayer. The second Hrim is about the knowledge of the universe, soul and God. The third one represents total knowledge.

The divine mother regularly changes shape according to the time. The forms of Chnadrakala are like Nitya Jagatjanani for 15 days and on the 16th day it becomes 'Shodashi'. The Jap should be in this order. It is necessary to understand that the resonating body of the goddess is attached to the mantra with which the Jagatjanani provides guidance herself, but this blessing is rare. Meeting with the Sadguru is like a contradiction. He looks for a suitable disciple for absorbing the power of the guru mantra and Brahma Vidya. The sight of red-coloured Tripursundari of Shrividya has been compared to crores of bright sun rays. Rakta Varna

is the symbol of knowledge and light. The Ichchavaku Ganna Manas in the hands of Tripursundari and five arrows symbolize Tanmantras. They reside in Shrichakra. They exist in the middle Bindu of all triangles. Jagatmata Lita Tripursundari is sitting in a lotus flower at the navel of Mahadev Shiv and Brahma, Vishnu, Mahesh and Rudra are lending support with their shoulders. It is an indicator of the universe, destruction and living.

It is necessary for the disciple of Shrividya to look good and filled with pride. Shrilalita likes love, beauty, pride and good disposition. The first condition for doing Shrisadhana is to always look cheerful, dress well and smell nice. Suvasisni has an important place in worshipping. At the time of the prayers the disciple must have complete faith and surrender before Tripuramahasundari. To prevent diversion of attention it is necessary to have a picture or idol of Shrirajrajeshwari. It creates the feeling of the presence of Shrilalita of Shrividya. The recitation of the basic mantra should be done in the heart. The disciple has to hold the breath, close the lower lip and the tongue has to touch the palate for deriving benefit from reciting in the Agya Chakra or Sahastrar (Brahmarandra) mantra. At the time of reciting the mantras, the mind should not be distracted by anything else. It is the first step in the Bhav of Swa or Antarmukhi Pooja.

Navavarna worship reveals the secret of the nine shields of Shrichakra. Only after overcoming these shields it is possible to reach Tripuramahasundari situated at the Bindu. Vedic Rishis have also placed the mantra in the heart of the Bindu. Praying while sitting close to godly mother alone is Upasana. Reciting the mantras from the heart removes all the layers of ignorance in the Sadhak. The distractions fail to break the concentration of the Sadhak. Vidya here means Brahmgyan and Avidya means worldly science. Jap begets Shri with its sound and association with infinite power. ॥ ॐ ॥



The Treta Miracle on Trishakti Sharda Shrichakra

The Shaktiswaroop temple of Mata Sharda of Malhanikeshwar Mahadev, Vidyashankar of 12 zodiac signs and Shrichakra in the western Ghats covers the great journey from Treta to Kalyug. Shriadishankar established the Gyan Peeth in the region of sacred Tung river and Rishi-Shring. In the Sakshi Rishi Shring mountain area of the Treta Yug is situated the Malkaneshwar temple of Kigga. What is special about the Shivling of this temple is that a protruding horn is visible in it. Maharishi Shringi Rishi who performed the Yagya for Kameshti, son of the king of Ayodhya Dasrath, had entered in the blue Shivling.

According to Pauranic accounts, a beautiful child was born to the Mahasadhak of Treta age Vimbandak-Tijhnadak and Hirun Roopdhari Shapit Devkanya. Because of mother deer, the baby had a beautiful but tiny horn above his brow. That is why his name was Shringi. For years, Vimbandak and Shringi kept doing Sadhana in the forests of the mountains near the Tunga river. Then the kingdom of Rampad faced a drought for 12 years. Raja Rampad sent Shringi Rishi to perform the Yagya for the son of Raja Dashrath. With the blessings of the Yagya by Rishi Shringi were born Ram, Lakshman, Bharat and Shatrughan, the incarnations of Bhagwan Vishnu. He returned to the forests of Tung river and got busy in the Pooja-Archana of the Neelkanth form of Mahdev Shiv. According to the Puranas, in the end Shringi Rishi merged with the dark Shivling of Malhanikeshwar Mahadev. His father Rishi Vimbandak, reducing his body to the smallest form, also entered this Shivling. This Shivling has retained its spirituality from the time of Bhagwan Ram.

Five hundred nine years before Christ, Adishankaracharya had started the great campaign to re-establish the Sanatan Dharma. He chose the Rishyashrang mountain range for spreading the spiritual-religious knowledge in Kalyug.

Shankaracharya and one of his four disciples, Shri Sureshwar, remained in the Taposthali of Shringi Rishi. About 2500 years ago, Shankaracharya Maharaj had established Shrichakra on the left bank of Tung river. Initially there was a grass canopy in the temple of Trimurti of Ishwari-Saraswati-Lakshmi. To protect it from evil forces temples of Mahakaal Bhairav, Kali, Durga and Hanuman were established in all the four directions around it. The idols in the temples continue to be worshipped even today. Shankaracharyaji entrusted the responsibility of propagating the Sanatan Dharma and religious order in the South to the Mata Sharda Peeth. He also left there as a memento the small Chandramauleshwar Sphatik Shivling given to him by Bhagwan Visheshwar. A 1200 year old Ratnagarbh Ganpati is special which is studded with gems. Both are to be worshipped.

At present, Shringeri has grand, gold studded idols of Sharda Mata. The Shankaracharya of the 14th century got the ninth century Sharda temple restored. Vidyaranyaaji had the beautiful golden idol of Gururupa Sharda moulded by magical Vishwakarmas. Sharda, the embodiment of extreme power, carries Amrit Kalash in one hand and in the other the Vedas and knowledge. In her third hand is the garland representing the Brahma, the origin of the earth, and the fourth hand Chinmudra that unites Jeev and Brahma. Shri Sharda is the originator of Brahmavidya and all spiritual knowledge. She is worshipped with 'Lalita Sahastranam'. Shankaracharyaji accepted Sharda as the forms of both power and creator. The 33rd Shankarcharya, Sachchidanand Shivbhinvanand Narsimha Bharati, and the 34th Shankaracharya, Chadrashekhhar Bharati gave a new shape to the temple.

In 1346, in the Vidyashankar temple in the Dravid Hoysala style the artisans have given a fine example of stone carving. All around the temple can be seen idols in sandstone as living example of their craftsmanship. In the Garbhaksh and Mukhyaksh of the Vidyashankar temple there are 12 unique pillars representing 12 signs of the zodiac. Because of the skills of the artisans of 700 years ago, the sun rays fall on each of the 12 pillars one by one through the 12 months. The temple, known as Old Shringeri or Simhgiri has the idols

of the quartet of Ishwar, Brahma, Vishnu and Vidyateerth—Bharateerth-Vidyaranya. It has an idol of Lakshmi Narsimha and black Shivling on top. To facilitate Lambika Yog in isolation for 12 years, Shrividyateerth chose to expose the idols but he became invisible midway through when he opened the door to the idols. The Vidyashankar Ling was established above the chamber. It is believed that Maharishi Lambika is still around. Sounds of temple bells and recitation of Mantras is heard at Vidyashankar temple at midnight. A carved idol of Ganeshji on the pillar of Malhanikareshwar Mahadev temple and an empty pillar behind it is a surprise. Shankaracharya Sachchidanand disapproved of the absence of the Ganapati idol in Malhanikeshwar Mahadev temple. He got a carved idol of Ganeshji made. A temple representing the Janardan form of Bhagwan Vishnu at Shringeri is out of the ordinary. The temple has idols of Bhagwan Garud and Hanumanji crafted in old style. Simhgiri has Chatuvidheshwar temple. There is a beautiful craftsmanship in Kigga temple displaying Raja Rampad transporting in a palanquin Shringi Rishi sitting on a stone bench to the capital. The craftsmen have conveyed the idea of the strength of Shringi Rishi through their art of stone carving. The bench shows the deer to represent Shringi's deer mother.

ShardaPeeth was established by Acharyashankar 2500 years ago. Acharya Shrisureshwar was appointed its first Acharya. The Peeth has a collection of rare ancient manuscripts and Bhhojpatras. Its distinguished worshippers have been drawn from the kingdom of Vijayanagram, Tipu Sultan and the Maharaja of Mysore. The 14th century Shankaracharya Vidhyaranya contributed to the establishment of Harihar and Bukka Vijaynagar kingdom. Among the Shankaracharyas of the 20th and 21st centuries have been Sarvashri Sachchidanand, Shivbhinav Narsimha Bharati, Chandrashekhar Bharati (Third), Abhinav Vidyateerth and the current one, Swami Bharati Teerth Maharaj. Before he took sanyas, the name of Shankaracharya Swami Bharti Teerth was Sitaram Anjaneylu. He is Telugu. He presided over a Vedic conference. He has consecrated his successor.

Simhgiri or Shringeri mountain on the Tung river bank has from the Treta, Dwapar to Kalyug era been the centre of

the power of spiritual knowledge, Rishis, temples and the creator and protector of the universe. Shrishankar Bhagwatpad chose it as the 'Sharda Mata Shrichakra' after seeing a black cobra protect a pregnant frog. The main idols of Trishakti Sharda and the Shivling worshipped by Shringi Rishi have extraordinary spiritual powers. The Shrichakra of Shringeri provides redemption. A conference of scholars takes place here on Ganesh Chaturthi to discuss and exchange thoughts on various aspects of the Vedas. The Mahakumbhabhishek of Shrisharda temple is grand and worth watching. ॥ॐ॥



Meditation of Rajrajeshwari Kamakshi on the Navel of Earth

According to Kamakshivilas and Kamakshipuran of Markandey Puran, Kanchi girdles the earth. Mantra Tantra says that Mahadevi Kamakshi chose the navel of the earth as its sacred place. Ancient books have accepted Kashi and Kanchi as the towns representing the two eyes of Mahadev Shiv. In Brahmand Puran, Kanchi Kamakshikamkoti has been described as the town of Devdidev Shiv. The seven towns of Moksha in India are Kanchi, Ayodhya, Mathura, Maya-Hardwar, Avantika-Ujjain, Dwarka and Kashi.

Vaman Purana gives a detailed description of the spiritual strain of Kanchi. Mahakavi Kalidas has written in detail about the Kanchi pilgrimage of the creator of Mahabharata Vedvyas in his great Sanskrit epic Umasamhita. The father of Vedvyas and great Shivbhakt, Maharishi Parashar, saw the Ekambarnath Shivling in Kanchi built with the sand by the Shaktiswarooa Mata Parvati. Parashar came to holy Kanchi in the year before Christ. The Teerthyatra chapter in Bhagwat Purana has given an account of Jagatjanani Adhyashakti Parvati and Mahadev Shivkshetra near river Kaveri in the south. Among the seven holy rivers in India, one flows in the Vishnu area in Srirangam at the mouth of

river Kaveri. The history of religious traditions of the south lists the regions of five great elements as Kanchi on earth, Tiruvannamalai (Northern Arcot) in the Tejas Agni region, Trichunapalli in the Akash Ether region and Kalhasti in the Vayu region. Kamkoti was attached to Kanchi because of being a Sambhodhan Shakti Peeth. The Mahabhashya of Patanjali written in the second century before Christ has pictorial representation of 500 shlokas of 'Panchshati' and the famous composition of Shriharsh 'Nishad Charitram' describes the conduct of prayer of Sphatik Shivling. Kanchi has sweet Pauranic stories about the common abode of Ekamber Shivling of Mahadev Shiv, Shrikamakshi Devi and Shrihari Vishnu Varadraj.

The travel of Adhyashakti Himalaya Putri Parvati to Kanchi is linked to the slaying of Kamdev with the Third Eye of Parmeshwar Shiv. On the insistence of the gods, he had the temerity to throw Kamastra at Shiv of Neellohit eyes in Kailas. Mahadevi melted at the sight of a wailing Rati. In the Dwapar age, she gave refuge out of love to Rati till the birth of Kamdev as the son of Shrikrishna. When she became angry she came to Kanchi of the Kardhani on earth. In course of time, the power of all the Shaktipeeths of the country began to shrink. In view of this imbalance, Prajapati Brahma prayed to Bhagwati Parvati to bless the Shaktipeeths and Shiv regions by giving them divine powers. A pleased Mahadevi restored power to all the Peeths. That is when Kanchi came to be known as the region of Shivjeet. It is here that the Amrit like blessings of Shiv are showered day and night.

Another reason for Mahadevi to come to Kanchi was to hide 'Premvash Mahadev'. The moment Mahadev Shiv closed his eyes there was chaos in all the three worlds because of the darkness. The gods, Gandharvas, Shivgans and Rishis immediately pleaded with him to open his eyes to save the three worlds in the universe. Shiv was upset over the action of Mahadevi. Parvati greatly repented her horrible mistake. She came down south from Kailas to Kanchi and got herself immersed in Tapasya. She chose the Karghani of the earth. Parvati chose the space below a mango tree as her seat. She built a Shivling with the sandy clay available there. Her

Tapasya continued for years. Bhagwan Shiv decided to test Parvati. He reached Kanchi which faced catastrophic downpour of water. Paravati faced the problem of saving the Shivling of sand as rising tide of water swirled around. She held the Shivling more dear than her body. She clutched the Shivling in her hands and quickly began to recite the Mantras of Adidev. Shiv was pleased by this and presented himself before her. This story has been elaborated in Kamakshi Vilas. The town of Kanchi was blessed by this union of Mahadev Shiv and Mahadevi Parvati. To celebrate it, at the annual Brahmotsav the idols at the Ekambarnath temple of sandy Shivling and Shrikamakshi temple are placed below the sacred tree where Parvati had meditated and Shiv presented himself in person. The Shri Vivah Kalyanotsava of Devi is also celebrated at this spot.

Shri Kambarnath Shiv Mandir is one of the grand Shaiva temples. The Ekambarnath Shivling is covered with a shell of priceless metals. Within the temples premises are large idols of Subramaniam (Kartikeya) and Ganeshji. The architecture of its summit, Gopur, Garbhgrah and chambers are enchanting. The 108 and 1008 Shivlings in the temple were established with due recitation of mantras. The artists who made the idols have recreated the scene of Kamdev being destroyed by the Third Eye of Shiv. There are two sacred ponds of Shivling within the temple premises. The temple was renovated during the Chaul Samrajya. The Pallav, Chaul and Chaul kingdoms opened their treasury to reestablish the grandeur of Kanchi. In ancient India, the Maurya Varman kingdom also paid attention to the the Shiv-Shakti town of Kanchi. In the middle of Shiv Kanchi is the temple of Mahadevi Kamakshi. Mahadevi Kamakshi is also called 'Kamkoti Ambika'. The golden Meru and airplane at the temple are amazing. The temple has a 'Guha' pointing to the sky. According to Kanchi Puran, the Adishthatri Mahadevi is in the 'Rajrajeshwari' form. The Kali idol with four arms glows in the temple. In the 'Rajrajeshwari' form, Parvati is capable of fulfilling all wishes and bestow spiritual, divine and physical comforts. The temple also has an idol of Tapas Kamakshi who empowers spiritual power. The temple also has the Shrichakra built by Adishankaracharya. Idols of Adivarah, Aruplakshmi etc are placed near the Garbhgrah.

The temples of Devi Annaporna, Bangaru Kamakshi, Utsav Kamakshi and Saraswati are located separately.

Like Shrirangam and Tirupati a Jagrat temple of Shrivardaj Vishnu is also located in the Shrikamkashi Devi's town. In the South, Vardraj is called Devrajaa and Hastgirinath. Being huge like an elephant the rock at the Vardraj temple is called elephant rock. The Punyakoti Viman (airplane) at the temple is a beauty. The Shrikamakshi area also has the Om shaped Jawaharshwar Mahadev, Kashi Vishwanath, Garighdeshwar Mahadev, Aponarbhaiveshwar, Irawatneshwar, Rudrakoteshwar, Onakanatan Tali Mahadev and Anakpanchura Mahadev idols. Kanchi also has a grand temple of the son of Mahdev, Kartikeya Kumar Subramaniam. According to Tamil literature, the Kanchi area has 108 Siddh Shiv Peeth, 24 Vishnu temples and many Ganesh temples. But there is only one temple dedicated to Devi Parvati, the Shrikamakshi temple. Five hundred years before Christ (2500 years ago), Adishankaracharya Shankar Bhagwatpad worshipped at Shrikamakshi Kamkoti. According to the Tantra Shastra, Kamroop Kamakhya, Jalandhar and Shrikamakshi are among the temples of Atijagrat Shiddh Shakti Peeths. The Tantrik composition 'Saubhagya Chintamani' has accorded the 'Akashpeeth' status to Kanchi. Historians Professor Rapson and E. Marson, say Kanchi was the capital of the Chola kingdom before the time of Emperor Ashok. The founder of Vijaynagram Vidyaranya took spiritual training in Kanchi. Rajrajeshwari Kamakshi provides salvation. ॥ ॐ ॥



Secret of Shri Yantra-Shrichakra and Mahalakshmi

Shriyantra Chakra of Shrividya is the symbol of wealth, prosperity and happiness. Similarly, Mahalakshmi is the controller of material prosperity. According to ancient texts and literature, the controller of Shriyantra Chakra Mahamaya Mahadevi Lalita Rajrajeshwari is a Tripur beauty.

Tantra literature recommends paryers of Shriyantra Chakra and worshipping of Mahalaksmi on Sharad Purnima. It is a different matter that there is a tradition of worshipping Shrilakshmi on Amavasya.

Sharad Purnima comes only once in a year and it is on this day that the moon is full of Kala. That is why displaying the comprehensive Kalas of the moon, Tripur beauty Lalita Rajeshwari and her clone Mahalakshmi descend on the earth on the day. In Saundarya Lahiri, the Kaljayi work of Adishnakaracharya describes worshipping methods of the mantra, shrichakra and relation to the deep knowledge of shatha chakra. In Shaktmat, time and the suitability of the occasion are divided in many Poojas. Shrishodashi is an art. Among the 12 originators of Shrividy, Maharishi Durvasa is the most prominent. Others prominent ones are Lopamudra (wife of Agastya Muni), Manmath Kamdev, Agni, Indra, Agastya, Surya, Skanda, Kuber, Nandi etc.

When the four triangles of Shrichakra and five triangles of Shakti converge a new image is created of Ashtadal of 43 corners. Forty one shlokas of Saundaryalahiri of Adishankar and Mahadevi of 59 shlokas have head to toe description of Mahadevi. From each Beejakshar of Saundaryalahiri are created 100 Tantrik Yantras of amazing power. The prominent ones are: Sarvarthsiddh Yantra, Kalbhay Nivaran, Daridra Nivaran, Sankat Nivaran, Sammohan, Santan Prapti, Shatru Vijay, Bandi Vimokshan, Panchmahabhoot Jai, Sharir Shuddhikaran, Bandhyatav Nirvatyarth, Kavitva Shakti Prapti, Sarvajan Vashikaran, Sakal Rajrakshashmrigastrivashyata, Vish Jwar Haran, Sakal Janvirodh Nashak, Abhisht Siddhi, Rin Mochan, Bhootpret Niavaran, Uchchpad Prapti, Shatruijay, Atmagyan, Apmrityu Nivarak, Sarvashyakar, Ashsiddhidayak, Rajyaprapti, Rasayan Siddh, Bhoorighanad, Vidyabuddhiprad, Kshya Rog Nivaran, Bhati Nivaran, Braharakshakshbadhaharan, Balarisht Nivarak, Badha Nivarak, Abhisht Lakshmi Prapti, Udarpidia Shanti, Mahodar Vyadiharan, Sarvajanvashikaran, Kalyanprad, Vaksiddh, Garbhdharan, Sakal Phalprad, Navgrahshanti, Nidhidarshak, SadhyaVidveshankar, Ishtsiddhiprad, Karna Netra Vikar Shanti, Gyan Prapti, Adhahar, Androghar, Vrashtiprad, Sakal Saubhagya,

Sadhyakarshan, Sakaljan Vashikaran, Vidyaprapti, Aishwarya Prapti, Gambhir Nidra Pad, Sammohan Vak Siddhi, Sangeet Siddhi, Strivashikaran, Lakshmiprad, Apradh Shanti, Yakshini Vashikaran, Ratribhay Nivaran, Trushtiprad, Kirti Dayak, Vairagyakar, Rajavashyakar, Sarvasammohan, Stambhan, Agni Stambhan, Jal Gaman Samarthy, Siddhikar, Sainya Stambhan, Parkaya Pravesh, Saubhagya Prapti, Sarva Mrag Vashikaran, Sarva Rog Har, Shudrabadhaharan, Dhan Bhoomi Labhkar, Rajyalabhkar, Sakalabhishtsiddhikar, Ishtsadhak, Sadyhovaranviropan, Dhradhkaykar, Garbhdharan, Shauryavardhak, Sakal Karya Siddhi etc. Shriyantra gives all the required blessings. Pooja of Shriyantra on Poornima is auspicious. But it is common to worship Shriyantra on the Mahashyama Ratri of Deepavali to activate its powers. The first Sukta to be sung is: 'Om hiranvarnya harinim suvarnarajatstrajam/ Chandram hiranmayim lakshmi jatvedo ma avah'. Oh Agnidev! You are like Diptimati of Harid Varna, wearing a garland of gold and silver coloured flowers, please ask the moon-like Dedipayman Suvarnamayi Lakshmi to visit me for Abhisht Siddhi. The sixth shloka is: 'Om aditya varnem tapsoadhihato vanaspatitsav vraksho bilva/ Tasy phalani tapas pudantu ya antarah yascha brahya alakshmi .' Oh Sun-like Kantivali Devi! Your Tapasya produced vegetables and your hands created Bilva tree with the help of the fruit of that tree and your kindness my inner and external 'Alakshmi' go away. The 10th shloka of the Shrisukta has a prayer that seeks your blessings to fulfill all my wishes. I may get the truth and satisfaction of Vani. From the animals I may get milk and yoghurt and all food material. I may be as reputed as Lakshmi Kirtivan.

The Jap, Anushtan and Havan of Shriyantra and Shrisukta provide spiritual solace and worldly fame and wealth. For the Siddhi of Shriyantra and Shrisukta correct recitation of Sanskrit mantras and stotras is necessary. The havan and mantras of Shrisukta have special significance. It has been said at the end of Shrisukta: 'The person who desires Shrilakshmi must every day sing 15 mantras of Shrisukta with clear and attentive mind using ghee in the havan. At the same time, recite Shrisukta of 15 mantras. Scholars believe that there should be continuous reading of Shriyantra and

Shrisukta.’ Scholars also believe that it is easy to give Shriyantra and Shrisukta the form of Siddhidayak for the desired blessing on the full moon night. At that time, the recitation of 100 shlokas of Saundarya Lahiri fructifies all desires and hopes. Devisaptashati has clearly stated that desires will be fulfilled one by one. According to the Jaipur Rajguru, Pandit Vidyanath Ojha the medium to seek the blessings of Mahalakshmi is Shrividya. The secret of Shrividya is hidden in the shlokas of Saundarya Lahiri in a mystifying manner. According to Rajguru Ojha, Mahadevi Lalita is the Devi Tripursundari of Shrividya. Recitation of Sahastranam Mahadevi Lalita on Tuesdays and Fridays is performed for Mahashakti Bhavani and Mahalakshmi. Basically, it activates the divine power behind the mantra and stotra recitation. The most important thing is that the mantra stotra recitation should be antarmukhi. According to the Nath sect, at the time of the recitation of mantra stotra the tongue should not move, lips should be closed, no voice should emit and the jap should continue without breathing. At the time of mantra stotra of Shrishiv samhita, the lips should be closed, teeth clinched and the tongue should touch the palate. This rite is directly related to concentration during the mantra-stotra recitation.

Vidushi Rajkanya Lopamudra imparted the training of Shrividya to her husband Rishi Agastya Muni. During its Upasana, the mantra is considered the soul and the body of the god. There is a proper way of writing Shrichakra. In the Kaul mat only one Nitya is worshipped every day. In Samayi mat all are worshipped every day. Santkumar Samhita has described the form of the sadhana-vidhi of Shrichakra. The redemption of Panchdashashri Vidya of Tripur Sundari was brought about by Adishankaracharya in the 32nd shloka of Saundryalahiri. This Shrividya is very mystifying. The Matrika mantras are Som, Surya and Anlatmak Trikhand.

Among the important shakta tantras that worship Devi all are Shrividya, Shrisukta, Saundaryalahiri, Shriyantra, Lalitasahatranam, Sharda Tilkma, Devi Shaptsadi, Devi Rahasya, Devi Mahamatya, Inakshistrotam, Mahasarswati Stotra, Chinnamasta Stotra etc. Also in vogue is Mahishasurmardani stotra. The first shloka of Saundaryalahii

recited by Adishankaracharya is: ‘Shivah shaktya yukto yadi bhavati shakt prabhvitum na chedevam devo na khlu kushal spanditumapi’. It means, ‘Oh God! The World Leader you are always powerful, if you were not Shiv would have been Shavvat and the world without its heartbeat. Adishankar accepted that power is reposed in Shiv. Adishankar called Shiv as Shav and Shav as Shiv. At the Manikarnika Ghat in Varanasi, Adishankar had Sakshat Darshan of Samb Sadashiv and Tripur Sundari Mahadevi Parvati. After that he composed Saundarya Lahiri. Its Viniyog mentioned Lalita Mahatripursundari. Its remembrance salutes Tripura. In the Saundaryalahiri text the five Beejakshars of the earth, sky, wind, water and fire are worshipped with Gandh, flowers, incense, earthen lamp and oblation. The Beejakshras are Lam, Ham, Yam, Ram and Vam. In brief, Sharad Purnima is the best occasion to please Shrividyā. ॥ ॐ ॥



Worshipping of Shri Devi from Rigveda Times in Shrisukta

Interesting accounts are available of how efforts were made to please Mahadevi Dhandevi Lakshmi for assuring prosperity at the time of division of seven islands during the Ved and post-Veda era. This is why there are references to the manner of worshipping Shrilakshmi in Africa, Misr, Iraq, Iran, Greece, Malaysia, Thailand, Indonesia and Cambodia etc. Buddhism and Jainism also have the tradition of worshipping Bhagwati Tara and Devi Padmavati. There are allusions about statues of Shrilakshmi or the goddess of wealth having been found in the 7000 year old Maya civilization. In the Shrisukta of Rigveda the archana of Bhagwati Lakshmi for begetting riches has been described in very sweet and emotional verses.

Rigveda mentions ‘Shri’ and ‘Lakshmi’. The word ‘Shri’ has been used for splendour, grace, glow, majesty, performance and contentment. In the mantra-- Dheera Bhadresham

Lakshminirhitadhi Vachi Lakshmi has been portrayed as symbolic of prosperity. In the Vedas, to become prosperous prayers have been sung in the names of gods and goddesses Usha, Ashwanis, Indra, Agni, Varun etc. The Rigveda has described Agni Vaishvanar as the master of wealth. Rigveda has a stuti of Shrisukta, 'Hiranyavarnam harinim suvarna rajatastrajam/ Chandram hiranmayi Lakshmi jatvedo ma avah.' The Yajurveda presents Shri and Lakshmi as Sampatniya of Parampurush. Shri has been prayed to appear on the forehead. 'Shiro main shriryasho mukham tiwash keshasch shramshruti/ Raja main prano amritam samrat chakshurvirat shrotam.' It is clear from this that the meaning of 'Shri' has been accepted as the splendor of Brahamshti Gyan. The smritisutra in the Vaishvanas part of the Taitriya Samhita prescribes for getting wealth offering of rice and ghee on the west of the fire on the full moon day of Chaitra. The word Shri is also found in Rigveda like mantras in the Samved. In Atharvaved, Shri has been taken to mean wealth, property and prosperity. When Guru Brahaspati of the gods prepares the yantra for the victory of gods the mantra he recites says that Shri should be with the gods. Description of Vishnupatni Shri is found in Atharvaved. The Atharvaved describes two types of Lakshmi—one a sinner and the other virtuous.

Shrisukta (addendum to the fifth chapter of Rigveda) contains the magical stuti of forms of Shri and Lakshmi. The goddess is attired in golden coloured clothes and wearing gold and silver jewellery and a Padma garland round the neck. Her face is round like the moon and has deer-like eyes. Water is flowing from the body. There is an expression of contentment on the face. Her Prabha Mandal is round like the moon and emitting rays. She is being held by a lotus. Her one hand carries Padma and the other 'Vilvapatra'. She is riding a golden chariot being driven by horses. On either side, elephants are trumpeting loudly (Hastinadpramodinam). According to the Shrisukta, her rishis were Kardam, Chikleet, Shrit and Ananada.

Atharvaved recommends Lakshmi Poojan on the day of new moon in the month of Kartik because on that day Indra and many other gods gather in one place. So, the day becomes

suitable for expecting riches. According to the Shatpath Brahman Granth Shri is among the gods who are immortal and luminous. The Shatpath has described both the words. Jaimini and Aitray Brahman also have reference to Shri. According to the Kaushitki Upnishad the seat of Prajapati Brhama has been called Shri. Aitray Brahman has asked those desirous of Shri to make incense from the branches of the Vilva tree. 'Vilvaphal' has been called 'Shriphal'. The connection between Lakshmi and Shri is also found in Mahanarayan Upnishad, Brahdaranyak Upnishad and Taitriya Upnishad. Sita has been called Mahalakshmi in Sita Upnishad. 'Shri devi trividham roopam kritva bhagwatsyamkalpanusaren lokraksharth roopam dharyati'. Lakshmi acquired three forms. According to the Sankalp of Mahalakshmi Bhagwan she acquires different forms for the protection of the world. Shrisukta instructs calling of Lakshmi after writing Shri Chakra. Here Shri has taken the form of Gajlakshmi. The sukta depicts Devi sitting on the navel of Padma with eyes like Padma Patra, carrying a Padma flower and wearing good clothes. Two elephants are helping Devi take her bath. The stuti is singing 'Shri Lakshmi varda Vishnu patni vasuprada hiranyaroopa svarna malini rajat straja'. The sukta describes Devi as Savitri, Dhatri Vidhatri who bestows bhukti, mukti, vibhuti, ridhi, smridhi, pushti, siddhi, dhan and savrabhogs.

Narad Puran and Brahm Purana have reference to Lakshmi pilgrimage. Padmapurana has said that there is a sign of Shrivatsa on the chest of Shrihari Vishnu. Vishnu Purana says the same thing. The name of Lakshmi is found among the Daksh Kanyas in Vishnu Purana. Elaborating it, it means that Vishnu is the universal father and Lakshmi is the universal mother. If Lakshmi is Swah, Vishnu is Hutashan (fire). If Lakshmi is Riddhi, Vishnu is Kuber. Raja Indra of the gods said in a stuti after the churning of the oceans, 'Namaste sarvalokanam janlimabajsambhavam/ Shriymunnipadakshi Vishnu vakshah sthasistham'. Tulsi is regarded as an incarnation of Lashmi. In Brahavaivart Purana Shri is destroyed because of curse of Durvasa and an enraged Lakshmi left Swarga. Later, Lakshmi emerged from the sea. Brahavaivart Purana contains the method of worshipping Lakshmi. 'Dhyanam cha samvedokt yaduktam

brahmanam, pura/ Dhyanam harina tain tannibodh vadami tai/ Sahastradalpadmasya karnikavasani paramah'. Ling Puaran asks for giving away a statue of Lakshmi. The three incarnations of Devi Mahamatya Devi in Markandeya Purana are Laksmi, Mahakaali and Saraswati. They represent the three Tatvas, Rajas (Lakshmi) Tamas (Mahakaali) and Satwik (Saraswati). Devi Mahamatya has portrayed Lakshmi as provider of wealth. In Markandeya Puran, Lakshmi is the devi of Padmini Vidya. Its places of storage are Padma, Mahapadam, Makar, Kachchap, Mukund, Nand, Neel and conch. Skanda Purana mentions Lakshmi pilgrimage on Gandhmadan mountain. After bathing at the Lakshmi pilgrimage, the Pandava Yudhistar found a huge wealth. After this bath, Kuber emerged as the Mahapadma Swami.

Vaman Puran says that Lakshmi at the time of Manvantar was born as the daughter of Bhrigu, as the Swarochish Manvantar in fire, as Autmasya Manvantar in water, as Tamas Manvantar as earth, as Khair Manvantar as Bilv, in Chakshu Manvantar as blossoming lotus and as Vaivasvat Manvantar by churning of the oceans. This Purana calls for making a four-armed statue of Lakshmi.

In Neelmat Purana of Kashmir 'Aradhya keshavam chapī tatha Lakshmi chodayat' Lakshmi is worshipped with Keshav. Lakshmi comes with deeds, ghee, thunder etc: 'Lakshmi kriti ghrirtnmegha tushti shraddha kiyamati'. In Kashmir the practice is to worship on Chaitra Shukla Panchami. Neelmat Purana refers to Deepavali falling on Kartik Amavasya. The Puranas show no difference between Shri and Lakshmi. Mahakavi Kalidas has acknowledged Shri as symbol of wealth and prosperity in Raghuvansh. Kautalya Ke Arthshastra of Acharya Kautalya prescribes worshipping Lakshmi while making rice paste granules and offering them to Devi with recitation of mantras. Devi should be bathed in the Panchamrita of water, milk, yoghurt, ghee, honey and sugar and wrapped in red clothes. Then sandalwood paste is applied and flowers and garlands are offered. Incense, sandalwood and sweets are presented before Devi and also gold and silver coins. At the time of the Pooja, lamp filled with ghee for uninterrupted flame should be lit. Finally, prayers turn to Lakshmi, Shri Yantra is also worshipped. Lakshmi

fair and Lakshmi Vrat are also common before Diwali in Aryavrat. The Lakshmi fast is observed from Bhadrapad Shukl Ashtami to Ashwin Krishna. In the Mayan civilisation in Mexico it was a practice to place a large jar with Swastika. In Sudan, the Devi that comes from heaven every year is Shri. Worshipping of Lakshmi and Shri has been in vogue in Java. ॥ ॐ ॥



The Magical Secret Behind Reciting the Basic Mantra of Navgrah

Scientists agree that there are good and bad effects of the nine planets (Navgrah) in the solar system. They have accepted after research that the sky is full of reverberations of the mantras recited by the Vedic and pre-Vedic Rishis.

The amazing effects of the nine planets and their divine stutis are directly linked to the power of letters. The recitation of Navgrah mantras creates a positive halo and ends the negative energy. In Ekaksharnamkoshsangrah Yakar has been considered as Vayubeej, Refam as Agnibeej, Vakar as Varunbeej, Lakarm as Prithvibeej and Hakar as Dhoomrabeej. In other words 'ya-ra-la-va-ha' represent the five elements of earth, water, fire, sky and wind. Among the nine planets, Suryadev is the Pratakshya Dev. Sun has been called the soul of the world. Maharishi Agastya who gulped the oceans in one go taught with Adityahriday the mysteries of the solar system and nature to Maryada Purshottam Ram who then slayed Ravana. In Dwapar era, Yogiraj Krishna gave the Adityahridayam Mahamantras to the Pandavs. From Treta to Kalyug, Suryadev's Shriadityahridayam has been regarded as the source of victory in war and ensuring good health and prosperity. In the Kalyug, three readings or recitations of Shriadityahridayam is beneficial.

Suryadev is the king and premier Deva among the nine planets. The root mantra of Suryadev is 'Om hram hrim

haraum sa suryay namah'. It has to be recited 7000 times with Dashansh Hom. The easier way to please Suryamaharaj is to give away wheat and jaggery in alms. Surya Yantra is written on Bhojpatra with a pen made out of pomegranate skin and ink of red sandalwood. Tantra requires 28000 time reading of the mantra 'Om ghrini suryay namah'. Also beneficial are the readings of Surya Atharvasheersh, Surya Upnishad, Arun Upnishad, Savita Upnishad, Surya Gita, Suryasahasranam, Suryasatvaraj, Suryashtak etc. Chandradev has been regarded as the master of mind. High tides in the oceans occur on full moon day. It is also during the full moon that most suicides and fits of madness are reported. For starting something good, the position of Shrichandradev is taken into account. Surya and Budhdhdev are friends of Chandradev. The root letter mantra of Chandrama (moon) is 'Om shram shrim shraum sa Chandramase'. Chandradev is pleased if it is recited 11000 to 44000 times. In other tantras are found the mantras 'Om saum somay namah' and 'Om ai kilm somaya namah'. Chandrashtvinshatinam stotra, Chandrakavach, Chandrastotra etc of Chandradev are also endowed with divine power.

Mangaldev has been accepted as Prithviputra and commander in chief of the gods. Apart from being intense and cruel, Mangaldev is also the master of valour. Mangal has a decisive role in the married life of people. Reciting its root letter mantra 'Om kram krim kraum sa bhaumayah namah' between 10000 and 40000 times brings favourable results. The other mantra of bhaum is 'Om bhaumayah namah; om aim angarkay namah; Om hram shrim bhaumayah namah'. Mangal stotra, mangal ashtotarashatnamavali, mangal kavach etc are beneficial. Chandradev's son, Budhdhdev is the master of personality. Surya, Shukra (Venus) and Rahu are friends of Budhdhdev. To please Budhdh, ashtotarashatnam, budhdh kavach, panchvishtinam stotra, budhdh yantra bring miraculous results. The custom is to recite 9000 times, read it 36000 and 21500 times 'Om bram brim braum sa budhdhay namah. The devotee can please Budhdh by wearing green coloured clothes and giving alms. Brahaspati, the guru of gods is all-knowledgeable. Those who receive the blessings of Brahaspati are handsome. Budhdh guru Brahaspati in Neechasta indicates possibility

of living abroad. An easy way to please Brahaspati is to wear yellow clothes, giving yellow clothes in alms, painting the room yellow, using yellow bedspread and respecting parents. The rootmantra is 'Om gram greem graum sa gurvey namah; Om gram brahaspatey namah' which is to be recited 18000-76000 times. Brahaspati yantra, brahaspati tantra, brahaspati ashtotarshanam, guru kavach, brahaspatistotra and brahaspati gayatri bring luck.

Brighudev Maharishi's son Shukra has Rajsi temper and brings prosperity. Uchchastha shukra tantra mantra is acquainted with astrology. Shukradev is the master of the science of medicine. Their friends are justice-loving Shani and Buddh. Reciting the rootmantra of Shukra 'Om dram drim draum sa shukrayah namah' 16000 times brings the desired result. The mantra 'Om shum shukrayah namah; Om hrim shrim shukrayah namah' has miraculous powers. Shukra ashtotar, shukra yantra, shukrakavach, shukra stotam make impossible possible. Shanidev, son of Suryadev, is the adorable Dev of common people and justice. Shanidev helps in facilitating renunciation and power. Shani of the sixth Bhav is the nemesis of enemies. The Dasha of Shanidev helps in bringing the people in touch with the realities of life. To please Shani the prayers of Neelkanth Mahadev and Hanumanji are best. Shani punishes those who take flights of imagination. Lighting clay lamp with mustard oil in a Shani tree is considered fruitful. Along with feeding the cow with the sweet Imarti made of Urad dal mitigates problems. Shanidev is pleased with the recitation of 'Om pram prim praum shanaye namah' 23000 times, or 'Om sham shanicharay namah' 92000 times. Shaniyantra, ashtotrashatnam, shanivrat, shani sahastranam, shani stotra and shanikavach are powerful. Wearing the ring of black horseshoe brings luck.

Chhayagrah Rahu Chandala Graha is considered cruel. Rahu creates misgivings and suddenly brings benefit. Recitation of the root mantra of Rahu, 'Om bham bhrim bhraum sa rahuv namah, Om sa rahuv namah' 18000 to 72000 times brings peace. Ketu graha of Gemini Gotra brings spiritual benefit. Reciting the root mantra of Ketu, 'Om sram srim sraum sa ketuve namah; Om kam ketuve namah' 17000

times brings peace in the home. The yantra, ashtotar stotra, ketu panchvishashantinam stotra, rahu-ketu kavach brings relief. In yamal tantra, navgrah stotra, navgrah kavach are considered all-powerful. ॥ ॐ ॥



Magical Sandhyopasana from Ancient Days

The prevailing Sandhyopasana continuing from ancient days generates positive energy and produces miraculous results. The correct recitation of this morning-evening prayer with divine sound leads to the surge of miraculous powers. The Vedic linguistic expert Pandit Shripad Damodar Satvalekar regards the morning-evening prayer as Dhyan Yog which helps in attaining Yog Siddha only with a steady special feeling in the mind.

The Sandhya Upasana benefits more if the meaning and explanation of the mantras (recited or read) are understood. Actually, consistent recitation of mantras in the divine language Sanskrit itself begins to explain the meanings. It is a Vedic tradition that during the Sandhyopasana the seeker prays before Nirgun, Nirakar, Nishkam Parbrahma with disinterest. For the commitment towards this prayer it is said: 'Aham mamopattaduritikshayadwara shriparmeshwar prityarath sandhyopasanakarishya (I am doing the sandhyopasana to destroy the sins I have committed and to please the God.)'. The Vedic sandhaya does not include prayers to dharma, arth, kam and seeking Moksha. Purifying the earth has a special place during the sandhyopasana. The seeker has the freedom to pray to all the rivers. It includes the mysterious divine Saraswati river. Vedic Saraswati is the provider of knowledge. It is a mistake to look for physical Saraswati river which is invisible. The asans have a special place in the prayer. In Samb Sadashiv Shivgita, Shri Ramchandra, son of Raja Dashrath of Ayodhya, Mahadev Shiv says that Upasana should be done at a place which brings peace to the mind. So the feelings in the mind and

concentration stand above the importance given to asan. The deva in the mantra presents himself if the heart is full of divine feelings. At that moment the body is enriched by divine powers. Ordinarily, doing Sandhyopasana at one place fills it with positive energy and renders it Siddha.

This upasana is done with different Vaishnava, Shakta, Shaiv, Saurya and Ganpatya prayer beads of Rudraksha, Tulsi, white sandalwood, Sfatik, Kamal Gatte, Neem, Moonge, turmeric etc. It is necessary to use Shaiva Rakta or Ashtgandh chandan. It will be better to use Vaishnava Shwetchandan, Kesar, Gopichandan, Ashtgandh etc. Ordinarily, the Shakta community uses Rakt Chandan and red Kumkum (genuine). Clay lamp and fragrant incense sticks have their own importance in upasana. Both items help keep the environment pure and help in concentration. A tilak on the forehead activates the Agyachakra.

After Preetayarth of Shriparmeshwar it is a tradition to drink water in the morning- evening, taking the ritual to be a divine symbol. In the Pranayam during the upasana life as the basis of world's existence is paid respect: 'Om pranayanmoysya sarvamidam vashe'. For the pranayama, Om Bhu/Om Bhuvah/ Om Mahah/ Om Janah/Om Tapah/ Om Satyam is recited while breathing in. Then, the mantra of the infinite suns in the universe is recited in the Gayatri Chand. Maharishi Agastya gave descriptions of 12 suns while reciting Adityahridaya stotra to Shri Ramchandra. As in our solar system, there are different suns in 12 solar systems. Scientific research has confirmed that there are many suns in the universe. Vedic Rishi Agastya has seen the 12 suns with the minutest form of his body. Om Bhurbhuvahswaha/ Om tatsatviturvarenya bhargo devasya dhimahi dhiyoyon prachodayat. Release the breath slowly with the recitation of the interesting mantra: 'Om apojyoti rasomaritah brahma bhubharva swarom. Siddha experts, people who have renounced the world, also read the second part of the gayatri mantra. The power of the gayatri mantra can be enhanced five times by reciting Om five times. The basic gayatri mantra is the savita mantra of the originator of all suns. It is considered natural that divine power will enter the body when gayatri mantra is recited with the

feelings of knowledge, sharpness and intelligence in the mind. The entire Shrisavita Dev Gayatri Mantra is: Om bhu bhruh swaha tatsaviturvarneyam bhargodevasya dhiyo yo nah prachodayat/Om aapo jyoti rasoamritam brahma bhurbharva swarom om.

In the Panchmahbhots, marjanam is done with water. Water is supposed to be the repository of truth, all medicines, strength and power. The rays of the sun and its fire are regarded as provider of knowledge and well-being. Adhamsharnam has a stuti of omnipresent God that washes all sins. It ends the feeling of self-remorse. It is a mantra that creates a wave of new positive energy in the body. It shows the determination to keep the body fit and free of illness. This mantra has been taken from the Atharavaveda.

The prayer in Atharavaveda for the wellbeing of the world is very beautiful. It implores Mother Earth to accord priority for the sake of the welfare of the people, the power and knowledge about truth, power, valour, competence, simplicity and ability to live in different climates. It further says that Mother Earth nurtures our past, present and future. Oh Earth! You are the mother of all human beings. Bless your sons with the elixir of life and knowledge from the rays of the sun. This stotra connects the disciple to nature. The most prominent part of Sandhyopasana is the prayer devoted to the source of all kinds of power of mind and intellect. Sandhyopasana the Rigveda mantra that is recited is: 'Indre mitram varunamagnibhahuratho divayah sa suparnom garutman/ Ekam sadvipra bahudah vadantyagniam yamam matrishchnamahu'. It means that Brahma is one and the knowledgeable worship him in different names. The prayer says clearly that the heart represents the nine layers of the lotus and three qualities of Satva, Raj and Tam on which the Atma resides. The knowledge about this Atma comes by looking inwards. In the end, the praying person recites the mantras of Atharavaveda that the fear of death goes away upon knowing about the Atma. Atma is far removed from darkness and is as bright as the sun. This stuti uproots fear and gives happiness and joy. It impels worshipping of Nirakar, Nirgu, Niskam Ishwar. Nirakar, Nirgun Ishwar is the ultimate goal in the Vaishnva, Shakta, Saurya and Shaiv

Mat. Adishankar, the preacher of Nirakar Ishwar, also did the stuti of Ishwar. The last ladder of Brahmopasana is Nirakar Brahm. A promise to follow the truth is made at the end of the upasana. ॥ ॐ ॥



The Secret Story of the Miracles by Rudraksh

Scientists in the West have acknowledged the miraculous powers of Shivswaroop Rudraksh, as per the Indian spiritual tradition. According to studies by Western scientists, Rudraksh emits electro-magnetic waves and spectrum of up to 13 megahertz. The wave that it creates can make impossible things possible with divine power. Western studies show that the vibrations, magnetic field, the surge of electricity and the specific density of each bead of the Rudraksh are different which show their influence according to the Nakshtra, Swami Grah, Janma Lagan and Dasha. Details of the greatness of Rudraksh have been found in ancient texts—Rudraksh Jabalopanishad, Shrimaddevi bhagwat, Padmapuran, Shivpuran, Lingpuran, Mahakaal Samhita, Mantramarnav, NirnaySindhu, Shivrachasya, Kalikapuran, History of Dharmashastra, Shivgita etc. Neelkanth Mahadev narrated the glory and mystery of Rudraksh to Mahadevi Parvati. According to Neelkanth Mahadev, the smallest Rudraksh is most effective. Rudrakshas are of white, red, yellow and black colour. Shivpuran has made it clear: 'Sarvaashramanam varnanam strishudraam shivagya/ Dharya sadaiva rudraksh'. This is to say that all aashrams, all sects and communities and women must wear the Rudraksha with the permission of Shiv. Shivgita considers the Rudraksh with 108 beads as the best. Mahadev Shiv has clarified in Shivpuran that Rudraksh fulfills all desires, removes all bad omens and illness. But Shivpuran has also warned that Rudraksh should be worn only after proper recitation of full mantras. Shivsanhita also believes in the role of spiritual prayers in wearing Rudraksh.

The multiple properties of Rudraksh include those of cobalt, zinc, nickel, iron, manganese, aluminum, phosphorous, calcium, potassium, sodium, sulphur, silica etc. The wood-based Rudraksh has a higher density because it has the values of these metals. As a result, it does not float like wood but sinks in water. Studies have revealed that Rudraksh acquired electro-magnetic powers because of iron, cobalt and nickel. Cobalt is radioactive. The electro-magnetic power is enhanced by the presence of chromium, iron and manganese. The presence of electro-magnetic field in Rudraksh comes as a surprise. Researchers believe that Rudraksh acts like electric capacitor. The flow of electric power and magnetic qualities differ, depending on the number of beads in the Rudraksh. It may be remembered that Tulsi also has electric power. Research has shown that a Rudraksh with a uniform shape of beads generates a current of at least two megahertz (mhz) and a maximum of 13 mhz. Gaurishankar Rudraksha of two faces generates between two mhz and 12 mhz. The important thing is that Rudraksh is capable of creating vibrations of 350 mhz. It means that the wearer of Rudraksh cannot be harmed by any tantra, mantra, yantra or a big bomb. Rudraksh acts as the impenetrable shield. It is, in fact, a great source of energy. Scientific researchers accept that Rudraksh strengthens the nervous system. It has been discovered that by rotating the Rudraksh by holding it between the thumb and middle finger the electromagnetic field is at its height. The Rishis of the Vedic era chose the thumb and the middle finger for counting the powerful Rudraksh prayer beads that came out of the tears of Shiv so that it creates the magical electromagnetic field. The Yog Shastra says that the five fingers represent the five elements—fire, wind, Aakash, earth and water.

Research also revealed that the power of the vibrations created by Rudraksh depends upon the face of each bead in the garland. Since the Rudraksh garland is strung on a cotton thread each bead leaves its own influence. The electro-magnetic power of the Rudraksh garland withers if it is strung on a metal wire. In fact, it creates an opposite influence. Rudraksh cures all illness only on the basis of belief in it.

In Padmapuran, Mahadev Shiv revealed the secret of the divine power of each bead to Shrikartikeya. Mahadev disclosed the secret of wearing the Rudraksh and the proper recitation of the mantars to Mahadevi Shiva. The mantra recitation means generating energy. The auspicious days for wearing Rudraksha are Amrit Siddhyog, Sarvarthsiddhyog, Guru Pushyog, Raviyog, Navratri, Sharad Purnima, Deepavali, Dushera, Holikadahan and Mahashivratri etc. Before wearing it, Rudraksh should be dipped in water and then the Rudraksh garland is kept for a month in mustard oil, coconut oil and desi ghee. On the auspicious days, the Rudraksh should be washed in gangajal and milk. Then it should be bathed in the smoke from the incense stick and smeared with sandalwood oil. The wearer must chant the 'Om hrimnamah' or 'Namah shivaya' mantra 108 times. The beads should be rotated only between the thumb and the middle finger. Shivpuran has a separate mantra for each bead, but 'Namah shivay' and 'Om hrim namah' are considered the complete mantras. It is also laid down that before wearing it round the neck, the Rudraksh garland should be brought into contact with the sacred Ling. It must be remembered that the Shivalya should have Chaitnya Shivling. The touch of Ling opens the avenues of power. Shastras have descriptions of the right Rudraksh aligned to the Nakshatras and the auspicious period at the time of the birth of the wearer. According to the Puranas, two or three Rudrakshas bound together are very rare. The twin Rudraksh is considered to facilitate early marriage and happy married life of girls.

For achieving different spiritual, intellectual and physical aims, the procedure laid down is for wearing white, red, yellow and kalika mankes. A Rudraksh that looks white should be worn by someone who is engaged in spiritual or religious work. It should be red or yellow Rudraksh for those engaged in intellectual activities. The Kaligavan Rudraksh has been considered most apt for attaining physical acquisitions. Kaligavan Rudraksh has described all secret qualities of Rudraksh. According to Kalagini Rudra, the touch and wearing of Rudraksh with divinely powers is equivalent to the good that comes from donating 1000 cows and also it receives the blessings of Neelkanth Mahadev.

Many Ayurvedic medicines are also prepared with Rudraksh. Many ailments of the stomach are cured by immersing Rudraksh in water kept in a copper vessel and drinking it. Rudraksh garland also cures heart ailments, low and high blood pressure, diabetes and pain in the neck. The wearer must keep the Rudraksh by his side at night and wear it again in the morning at the Brahm Muhurt and take a bath. Since it is basically made of wood, to save it from cracks it should be rubbed with three-four drops of oil once a month. In brief, Rudraksh provides Bhukti and Mukti. ॥ ॐ ॥



The Contemporary Yug Dharma of Yogiraj Krishna: Lokasangrah Fight for Stopping the Ordinary from doing Bad Acts

'Utsideyurime loka na kuryam karm chhedaham/
Sankarasya cha karta syamupahanyamimah prajah
// Saktah karmanya vidvanso yatha kurvanti bharat/
Kuryadwiddwanstayatha saktshickirshu loksangraham//'
(Gita 3.25)

Using his divine sight and the call of the time 2500 years ago, Bhagwan Shriadishankaracharya defined the welfare of all in his commentary on Gita. He wrote: 'Tva loksangrahavam api lokasya unmani pravriti nivaranam.' He described removal of fear among the ordinary people as 'loksangrah'. Loksangrah prevents people from vices and treading on a path of evil. It means be disposed towards Dharma. In Manusmriti, Manu Maharaj has termed ten good qualities as Dharma. In the third chapter of Shri Bhagwad Gita, Yogiraj Shrikrishna told Dhanudhar Gaandidhari Arjun:

'Karmainav hi samsidhmastititha jankadayh/
Loksangrah mevapi spanshyankartumahrishi// (20)

Yadydacharit shreshthtata devtaro janah/
Sa yatpramanah kurto lokastdanuvarte/ (22)

In the great battle of Mahabharata the Kauravs are on the

path of Adharma. Kuntiputra Arjun is confused by affection. At this decisive hour, Yogiraj Krishna explained that both Gyanyogi and Karmayogi must work for social welfare by stopping the people from walking on the wrong path. Loksangrah by Karmayogi strengthens the mind. Besides, in society the ordinary person emulates the path shown by the Gyanmargis of superior traits. Bad tendencies will be automatically shackled by the Loksangrah of the Gyanmargi. Gyanyogis will be followed by the people and arouse in them self-discipline. Mahan Acharya Ramanujji gave a message for destroying the bad tendencies.

It is written in the Rigveda that the aesthete is destroyed by his own deeds: 'Ya indra satyavrato anushvapamdevyuh/ Swai sha avayarmumurat, poshyam rayin, sanmudharmhi ta tat/'. Shruti Devvani says: Namaskar to those who serve the people (Laokakritah pathikrata yajamahe). The mantra of Rigveda mentions two duties for the welfare of the society. First, do not break the laws of the nature. Second, take collective decision by gathering at one palce.

'Saman urve adhisangatash sa jante na yatante mithyaste/ Te devanam na minnanti vratani amardhanto vasubhiyardmana//'.

In the first Veda, Rigveda there is a prayer asking Agnideva not to let us be controlled by foolishness, cowardice, poverty and defame. Keep us thousands of miles away from these enemies:

'Manom agnematay, mavirtaye rirath/Magotayo sahasaputra ma nide, ap dweshansaya kridhi//'.

Praying for tendencies to do good, Atharvaved mentions: 'Akarma te swapso abhom ritmavstran usho vibhatiah/ Vishwam tad bhadraam yadvanti deva, brihad varem vidathe suvirah/.' Atharvaveda further has a message of happiness for believers. All cows, horses, animals and men, that is the human beings, live in happiness where Brahma is kept within the confines of a happy life.

'Sarvo vai tatra jivit, gaurashvah purushah pashuah/ Yatredam brahm kriyate, paridhirjeevanay kamaam//'.

It is clear that from Rigveda to Atharvaveda the instructions are to walk on the right path. Shruti clearly instructs not to walk on the path of adharma and sin. The Vedas have loudly declared: 'Papma hato, na som (sin should be destroyed, not virtue). Mantah sthunorno aratay (The enemy should not be able to live within us).' There are clear directions for leadership. The society should have one leader who controls others. It is the duty of the leader of the society to solve problems of the society and guide it along the right path.

'Aham gribhanmi mansa manansi, mam chittamanu chittbhiret/

Maman vasheshu hridayani va krinomi, mam yatamnuvartman ait//'

There is a reference in Jai Samhita-Bharat Samhita that a life of Adharma does not beget Shri for a long time: 'Muhurt jwalitam shreyo na dhoomayitam chiram'. Mahabharat has proscribed tendencies of Adharma. Basically, the Loksangrah of Shriyogiraj Shrikrishna is about walking on the right path by suppression of the senses. In the 21st century also social welfare is about stopping people from taking the wrong path of Adharma and sin. It is for the leaders to inspire people by their conduct to take the right path. By participating in social welfare activities relax your mind. In Indian texts, the word 'lok'(people) has been widely used. The stuti of Shrihari Vishnu has used the word Loknath. Loknath is the proven master of all human beings. It says in Shribhagwati stotram, 'Jay mahish vimardini shool kare, jai lok samastkapaphare.' The stuti calls for keeping Devi Mahishasur Mardini away from all sins of the people. Shrishivproktam suryashtak, Surya dev has been referred to as 'Sarvalok Pitamah.'

Shriadishankaracharya wrote Shricharpatmanjarika strotam' keeping Loksangrah at the centre: 'Panurapi jananam panurapimaranam panurapi janani jathare shaynam/ lh sansare khalu dustare kripyapare pahi murare bhaj govindam bhaj govindam bhaj govindam moodhmate'. This world is about the life and death cycle and staying in the womb again and again. So, Hey Murari I seek your shelter and help me cross this boundless and difficult world. This is

a message to be inclined towards social welfare. ॥ ॐ ॥



Rare Spiritual Text: The Elegance of Brahmayog Pranayam in Uttargita

Yogiraj Shrikrishna's Uttargita presents the deep secrets of Brahma Pranayam in simple and elegant manner. The guru of Adishankaracharya, Acharya Gaudpad, performed a miracle by presenting a commentary of Uttargita in very simple words.

Many manuscripts of Uttargita have been published in the 19th century. It is a different matter that not much difference is noticed in the texts of more than eight manuscripts. Acharya Gaudpad is presumed to belong to the sixth century before Christ. Kanchi Kamkotipeetam has published the unique history of the Adishankaracharyas from before the Christ era to the present time. English loving researchers have said that Adishankaracharya belonged to the ninth century. The Navnaths of the Nath sect have described Mahayogeshwar Gorakshnath (Gorakhnath) as belonging to the 5th century B.C. when according to historians of Sanskrit literature, Bhartriharinath, his much talked about Shishya, belonged to the 3rd century. The Left-leaning, atheist profound scholar of Indian culture, Damodar Dharmanand Kaushambi, edited the Trishataks of the Sindhi series of Bharatiya Bharatiya Bhavan and proved with evidence that Bhartrihari belonged to the third century. How could Guru Gorakhnath's disciple have been born 500 to 900 years before him, as Western schools say? This puzzle continued with Adishankaracharya and his guru, Gaurpad. In any case, the Rishis of India did not write about themselves and the time in which they lived till the seventh century.

Three chapters of the manuscript of Uttargita have a minimum of 116 and maximum of 241 shlokas. But in the widely accepted Gaudpadiya Uttargita manuscript has

authorised 122 to 137 shlokas. Scholars find some similarity at some places in the Shrigitasar of the Bhishamparva of Shrimahabharata and commentary of Acharya Gaudpad. The Mooltatva in the Gitasar of Skandapuram is the message for Vir Arjun from Yogiraj Arjun from the middle of Kurukshetra. In this, Shrikrishna presents layer by layer the inter relation between life and Guru.

Acharya Gaudpad's commentary has 57 shlokas for study in the first chapter of Uttargita, 48 shlokas in the second chapter and 17 in the third chapter. Shrimad Bhagwad Gita has 700 shloka and at the end of each of them Shrikrishna asks Arjun has the Moh been destroyed? Gita comments deeply on Brahma and Adhyatam. At the very beginning of the first chapter of Uttargita, Vir Arjun asks: 'Yadekam nishkalam brah vyomatitam nirjanma apratkaryam vishamyam vinashotpati varjitam/ Karanam yognirmuktam hetu sadhan varjitam/ Hridayambuj madhyasyam gyan gey swarupkam/ Tatkshana dev muchyate yajgyanathruhi keshav'. (2)

While describing Brahma, Shrikrishna first utters 'Bhavana'. Brahma is represented by Om (Pranab) which is a swan. Its worship provides freedom from the cycle of birth and death. According to spiritual texts, the mantra sadhana should be from the heart. The question is how should man do it? The Yogis have described Chakras of Brahrandhra but where is the heart in them? Shrividyand Ojha, former Rajguru of Jaipur, says the Aagyachakra on the forehead and the 10th or 12th Chakra Braharandhra or Abha Mandal is also heart. It is natural that the Sadhak begins with the mantra recitation from the heart and then reaches Agyachakra or Braharandhra. Shrikrishna tells Arjun about Yog located in the Brahm. This Yog Sadhana with sacred Nirakar Jap transports one to Aham Brahma.

The Sadahak is sure to get Devataya from this sadhana. The purpose of the sadhana of any god or goddess is to energise the divine powers of the Sadahak. In this chapter, Arjun is made to understand the divine meaning of Pranav. It is compulsory to be absorbed in Pranav Paath. Recently, the US space agency NASA released a

video with audio of the sun emitting the sound of recitation of Om. The Drishta Rishis have mentioned the sound of Pranav coming softly out of the jaws as heavy as the iron as mentioned in the first Veda, the Rigveda. Vir Arjun wanted Dharma and Adharma to be defined. Shrikrishna says: 'Dharmom dharmom manashchaiya panchbhooten yani cha/ Indriyani cha pannchaiv yaschanya panchdevta/ (45) Tashchaiv mansa sarve nityamevabhimanatah/ Jeevane sah gachanti yavattyatavam na vindati' (46). Further while preaching control over organs, Shrikrishna said, 'indriyanam nirodhen dahe pashchanti manavah/ Dahe nashte kuto buddhirvurdhiwinashe kuto gyat' (54). Openness of mind and body is essential to reach Brahma.

The second chapter demands proof of human accepting himself as a form of Brahma. As recognition of life, Shrikrishna said, 'Yatha jalam jale kshiptam ksheere ksheer ghrate dhatam/ Avishehso bhavetdvajeevatamparmatmanoh' (12/2). Yogiraj further says, 'Yatra yatra mritogyani yev la kain mrityuna/ Yatha sarvaganam vyom tatra tatra layam gatah' (12/8). When the Gyani dies he merges with the sky. Shrikrishna reveals the secret of the different Bhulooks (Nabhidesh), Bhuvlok and Sarvalok in the body. He regards the soul as the most important which is Chittatva and is made of three Koshas.

In the third chapter Yogiraj Krishna tells Arjun about the essence of the dialogue. Man gets to see Brahma through different routes. Connecting him to Parmatava is Pranayam Yog. When man realizes that he is a form of Brahma he is free of the birth-death cycle. Bhandarkar Oriental Institute published the English translation of Uttargita by Shrimati Sheelvati Oak in 1857. ॥ ॐ ॥



The Vedic and Pauranic Divine Arms: Scientific Arms of the Living and the Intelligent

Vedic knowledge and science was at its peak during Treta. Using the most destructive arms, the Pabdvavs and Kauravs fought an epic battle in Mahabharata. During that battle, Dhnaudhar Arjun asked Yogiraj what will happen after the Brahmastras of the Vedic science and other godly weapons have been used. After the end of the war outcastes will be born of crores of young widows which will create a serious situation?

Yogiraj Krishna replied that it should be left to him. After Kalchakra a new era of Vedic knowledge will dawn. Our Paramcharya Vedvyas rewrote all the Vedas and the old texts of all Shruti Smritis of the Rishis. The godly weapons of the Vedic and Pauranic era did not cause destruction mindlessly. Its beautiful story is that of Sudarshan. Maharishi Durvasa created Kritya to punish Raja Ambrish who was sheltered by godly weapon Shrisudarshan Chakra. Ambrish was standing with folded hands before Mahavikaral Kritya. In that difficult situation Chaitanya Shakti Shrisudarshan Chakra appeared and chopped off the head of Kritya. Shrisudarshan Chakra then moved towards Maharishi Durvasa. The frightened Maharishi ran to three worlds for protection. Shrisudarshan did not kill the Mahan Gyani and Vedgyata Maharishi Durvasa but only brought him on the right path by frightening him. In the present time, all weapons developed by science cause destruction once they have been released. They are root weapons. No doubt science has made great progress but it is nothing before the wisdom of ancient texts.

The ancient texts have descriptions of 108 universes shining with unaccountable stars. Scientists these days are busy searching for planets in the solar system. They are naming new planets every day. Mahamuni Agastya has described 12 suns but for science the existence of many

suns is a mystery. Why during the phase of extraordinary development science has been unable to discover the more than 100 suns? What kind of knowledge the Vedic and Pauranic Rishis had that they were able to have the minutest information about these planets? Which mode of transport did they use to reach these planets? How did the Upasaks get godly weapons from Mahakaal Samb Sadashiv Rudra, Indra, Surya, Mahavishnu, Brahma, Devi etc.? What was the technique of activating these weapons?

It has been revealed now that infinite energy comes from looking at the red rays of the sun at sunrise. There is no need to have any special kind of food. Shrisuryadev is a manifest god on whose infinite power rests the great magic of Surya Vidgyan.

Paramguru Vedvyas, Shriadishankaracharya gave a new life to the entire Vedic Pauranic knowledge after a gap of 2500 years. He revived interest in Advait in which the Jeevatmas of Brahm and Pind are no different. All the wise men of India have said that whatever exists, exists in Brahmand and Brahmand is inside Jeevatma. Hence, stress has been laid on the distance travelled between Adhyatam and Advait. The first compulsory condition of Adhyatam is to be inward looking-introvert. The existence of Swa can be understood only confronting Atma. It is an internal process. In the dazzle of physical science the search for 'me'-Atma-Self remains outside. It is true that the Chidagni of the Vedas is Atma to meet whom it is very necessary to remove the dirt in the mind.

It is due to the good deeds that we meet the Sadguru. We should seek shelter under Adi Guru Shiv. There should be a feeling of total surrender. The pot of Antas should be empty to receive spiritual knowledge. We do many many Namaskars to Shriadishankaracharya who gave us the essence of the Vedic message in Advait. Reference to education-vidya and non-education or ignorance-avidya is found in ancient texts. Education means Brahmagyan Atman and ignorance means material education related to jobs. Modern scholars have not properly understood the secret between education and 'ignorance' which is responsible for doubts. A balance

between knowledge and ignorance is necessary in the life of man. It will be easy to understand this after studying the works of Shriadishankaracharya.

Some devotees ask how to conquer internal enemies like Kam, Krodh, Mad, Moh, Matsarya etc.? They are spending their entire energy on battling with this internal enemy. Why so? First turn the thinking process towards spiritual Advait. Hold spiritual discourses, become a traveller of internal Brhamand. Try to understand Brahma. Concentrate the mind. Slowly, the internal enemies will begin to cooperate in the great journey to Brahma. The yearning for Brahma will bring divine power directly in front. Brahma is that might which is minutest of the minutest and bigger than the biggest. To unravel this mystery scientists of the world have burnt millions of rupees. It is true that the Nad of Brahma and the birth of the universe is still a mystery. The Indian religious Adhyatam is basically based on belief and trust. Without trust the secret of the divine ancient texts cannot be understood. ॥ ॐ ॥



Where are the Magical Powers of Nine Ancient Texts?

There were bloodcurdling battles in the 20th century over the search for the secret texts of nine unknown Brahmaid Rishis. It remains a mystery whether Pope, the highest Dharma Guru of Christians, was also investigating these mysterious nine texts of supernatural power.

A reference is found in Talbot Mundi's Nine Unknown that the Pope had found one part of one of these texts. It is understood that Pope Sylvester II obtained it during a secret trip to India during the British rule. Later on he kept a head of copper vessel in his palace which used to give instant replies to all questions. Pope Sylvester made many uses of the text. But there is no proof of the secret text of the Pope, his travel to India or experiments based on Ved Vigyan. It is

said that all the evidence was destroyed.

It is learnt from the reading of the Puranas that the present 7th Vaivatsya Suryaputra Manu is resting in the mysterious 'Kalap' village in the holy Himalayas till the end of the universe. Its description is also available in Skanda Purana. According to Shrineelmat Puran the Rudra Tandav by the Dev of Devas Mahadev Shiv caused Pralay and Kashmir became the area of Vasuki Nag. The location of the sacred Mahaparvat Kailas and Meru Parvat has been forgotten. In the Jambodweep, Parvatraj Kailas is also associated with Parambuddh, Jain Dharma's Adinath. The Meru mountain has been described as the place where Devraj Indra descended on the earth and gave the divine weapon to Kaunteya Arjun.

One part of Bharadwaj Muni's 'Yantra Sarvasya' is 'Vaimanik Shastra' which goes into the intricacies of building aircrafts-vimans that flew to the Devloks beyond the solar system. These inter-planetary aircraft were powered by solar energy and lead etc. In the Rigveda, the Brahmvid Rishis heard from the gods the voice of the sun. According to Ved Tri the jaw of the sun is made of iron. That is why Suryadev recites Pranab 'Om' with almost closed lips. NASA has confirmed it with the video of the voice from the sun (Bhagwaddatt: Savita Devata). It proves that the Vedic details are hundred per cent true. Before the Wright Brothers' testing of a flying craft a similar test was carried out in British India.

According to the nine secret texts, nine unknown Brahmvid Rishis were busy researching on golden atoms that prevent the Ganga water from becoming putrid. According to available details, a similar secret laboratory existed in Mahadev Shiv's Varanasi. Evidence has been found that the Aashrams of these Brahmvid Rishis spread from the Nile River to Mexico, to Guatemala and northern Siberia, Mongolia and China in the East and in the South up to Java and Sumatra. Gurzeyey has written about the existence of such magical mutts in the deserts of Sahara. It shows that the secret places of the Rishis are spread in all directions. There are rules on the entry into the secret Gurukuls of the Rishis. The Inca civilization has a word for Ojhas of

magical divine power. Elderly Ojhas are experts in reading the minds of the guest and giving answers to his questions without even knowing the language of the guest. The wall of language disappears before them. The Siddh Ojhas travel across the skies on a bird like the Indian Garud. These birds present themselves before them at a moment's call. These Ojhas also run barefoot on ice. The divine power of the protectors of the Inca civilization is a mystery for scientists. (Bimal De's book).

It is believed that one of the nine Rishis is in constant touch and talks with other planets in the universe. It is providing the key to new knowledge and inventions etc. This information has been recorded in coded language in divine texts. Adequet funds were being provided in gold to 'disciples' for carrying on the research work. The unknown Brahmvid Rishis are believed to have known how to make gold out of molten glass and knowing its atomic composition. It is no miracle but pure Vedic knowledge. Present scientists have not succeeded in the research on changing the atomic composition of liquid. If Ved knowledge is to be believed the technique of making gold was known to the Siddh Rishis in ancient India. That is why Dravya-'liquid (money)' was no problem for experiments on Ved Suktas, Richas and Mantars.

Pandit Shrividyannath Ojha, Rajguru to three Maharajas of Jaipur, Madho Singh, Man Singh and Bhawani Singh, was familiar with the mysterious secret ancient texts. He was a disciple of Mahamahopadhyaya Pandit Madhusudan Ojha. He had information about the Jaigarh Fort's secrets treasure. Rajguru Ojha did not accept material offering from anyone and never discussed even by mistake the secret ancient science with anyone. It may be pointed out that for four years he helped this writer come face to face with Brahmavidya. He donated most of his books before he left the world.

In the beginning of the 18th century, the then prime minister of Bidar, Pandit Bhaskar Rai, afflicted with a rare disease, came in contact with one of the nine unknown Brhamvid Rishis or their chief disciple. Bhaskar Rai was given the three Richas

of Surya and the secret Mantra of the Aradhana of Adidev Surya. On the tenth day there was a magical transformation in Bhaskar Rai. But the one who performed that miracle remained unknown. There is the case of Suryaaradhana or Suryavidya curing leprosy of Mahakavi Kalidas-Mayur. Rise in global temperature is pushing the Himalayan glaciers back because of which there is compulsion to shift the Aashram of the nine magical Rishis. Geographical changes are affecting the Aashrams of the gods. ॥ ॐ ॥



Scientific Invention with Secret Ancient Manuscripts

The thousands of years old manuscripts of India have a direct relation with the modern scientific discoveries. A rich treasure of the knowledge of physical science is available in deep, enigmatic, coded, symbolic and extinct Sanskrit of the Richas in Rigveda.

The two Ashwini Kumars, the masters of medical science in Rigveda, not only restored the vision in the eyes of Chavan Rishi but also restored his youth. They transplanted the head of the Ashwa horse of Maharishi Dadhichi. After thousands of years, medical science is still experimenting with transplanting an animal head on a human body. Vedic gods continued to successfully demonstrate replacement with artificial limbs in human body. Do we understand that imagination is the basis of medical invention? Revealing the secrets of the sutras of Ashwini Kumars is still awaited.

We accept the shrutis of the Vedas in Aryavrat. The Divya Drishta Rishis heard the Vedas directly from the gods. Writing of the Rigveda was not a practice 39 lakh years ago. The Indian Rishis and Srajandharma poets kept the secret of the Vedas safe with the help of the tradition of shrutis and smritis. The suktas of the Vedas hide the secrets of the latest technology. The basic problem is that the Sanskrit of the 21st century is different from the Sanskrit which was the

language of the gods. It is also different from Prakrit, Pali, Sharda, Brahmi etc. It has been accepted that the meaning of many words in the Vedas cannot be understood now. It is natural then to explain the sutras of technology, science mentioned in the Vedas.

It is understood that scientists are engaged in research on the sutras of the Vedas in Germany, the best Arya culture promoter, from the 19th century. According to Talbot Mundi, writer of *Nine Unknown Guns of God*, nine unknown Rishis imparted the secret Vedic knowledge of 10000 years to scientific inventors for the good of mankind. These nine unknown guide the researchers. Albert Einstein became existentialist. There are indications that the 'secret society' of these nine unknown Rishis is spread beyond India across the seven continents.

Experiments by the famous Indian scientist Dr. Jagdish Chandra Bose proved that trees and plants have life. Indian wisdom not only confirms that trees and plants have life but also believes that gods live in them. Vedic scholars knew that the Peepul tree emits the life-sustaining oxygen. Veda scholars gave symbolic names to trees. Indraputra's Arjun tree was the secret behind the youth of Devraj Indra. The juice from the bark of Arjun tree clears the heart arteries. The Arjun tree is the reason behind the progress in heart surgery—open heart surgery, bypass surgery, ballooning etc. The Vedic scientists recorded the secrets of their research and inventions in their own enigmatic language. What was most important for them was that the rules of human welfare should not become the source of destruction of human civilisation. In the *Dhanvantri Samhita* of Garud Puran (Manmathdatt Shastri, 1908, Kolkata publication) lies the secret of medicinal use of poison. But the world was shaken by the use of chemical bombs.

The credit for all modern findings goes to ancient Indian texts of the Rishis. These Rishis had calculated the movement of the sun, the moon and all other planets with the help of Surya Sidhant 39 lakh years ago. These calculations have proved to be correct today. It may be recalled that details are available of the time of the birth and constellation of

stars about Ram, the son of the Tretayug king of Ayodhya, Dashrath. Similarly, details of the time of the death of Ajeya Bhishmapitamah and constellation of stars are found in Jai Samhita (Bharat Samhita or Mahabharata). The clock had not been invented at that time. Time was calculated in ancient India with the help of Surya Yantra. Panchangs (almanacs or Hindu calendars) were in use for thousands of years in ancient India.

Using as base the idea of the weapons used in ancient India, Germany had embarked on modern inventions in arms in the 19th and 20th century. German scientists developed the most destructive atom bomb. Brahmsutra has written about particles, atoms, neutron, klopeltrone etc in a secretive way. A book by the Theosophical Society of India has disclosed that the secret of internal composition of all materials was revealed with the help of Brahmsvidya. Scientists wonder how 7500 years ago in the Maya civilization of Guatemala multi-storied pyramids were constructed without the help of cranes. The modern crane does not appear to be capable of lifting and moving such heavy stone slabs at the site of the pyramids. Which outsized, godly instruments did the civil engineers and masons use in the construction of the pyramids?

Ancient texts carry many techniques for purifying water for drinking. Mention has been found of fireproof clothes from the Puranic era to the days of Acharya Vishnugupt. The present fireproof clothes can be called their incarnation. The nine secret ancient texts were concerned about the secrets of weapons etc falling into the wrong hands. The descriptions of planets in the texts obtained from aircrafts sent there have been found to be correct. The need of the hour is to bow before the nine divine Rishis and use their knowledge for the welfare of all. ॥ ॐ ॥



The Nine Unknown Rishis Who Kept the Divine Texts of Miraculous Power for 10,000 Years

For the past two centuries, theosophists in the West have been engaged in obtaining by any means the nine divine texts with miraculous powers and find the nine godly Rishis of Brahmavrat.

The secret method of activating the outcome of research and discovery on Ved Vigyan by Divya Rishis for thousands of years is still unknown. In his book *Occult Science in India* published in 1884, the chief judge of French colonialist in India, Louis Jacoliat wrote about the Vedic Sants trained in miraculous powers. In 1824, a former police officer in the capital of British India, Talbot Mundi, created a sensation with his book 'Nine Unknown' and 'Guns of God' which unveiled the minutest secrets held for 10,000 years by nine Brahmagyani Rishis in their texts on Vedic Vigyan. But Mundi could not lift the secrecy over the location of the nine Rishis.

In his book 'Masters Path', C.W. Leadbeater of Theosophical Society has written the story of the Kuthmi Baba of supernatural powers living in an unknown area at the mouth of a river in a deep valley in Tibet that flows between the summits of two mounatins. The miraculous Baba was 1600 years old and was capable of reaching England on his beautiful horse in a jiffy. Theosophist Annie Besant revealed in 'Invisible Helper' that infinite good and bad souls are wandering in the world. The good Divya souls are helpful in our good deeds. It is necessary that a new fate be written with good deeds (Yogvasisht).

Mahamahopadhyaya Pandit Gopinath Kaviraj has written about the Divyaaashram Gyanganj in the Himalayas. The 1600-year old heads of these Aashrams are Parmacharya Mahatapa. The Adhishthattris of Parmacharya Mahatapa Shrividyare worshippers of Mahadevi Rajrajeshwari. Siddhs

are established in Gyanganj after study and examination of Suryavidya, Shabdvidya, Vayurveda, Nakshatravidya etc. In the invisible Gyanganj Swami Vishudhanand Parmhans, expert in Suryavidya, used to demonstrate making things, from diamond to Rasagullahs, with the help of diffusion of sun light on the magical lens available at the Aashram. He would say it was not magic but pure science of all elements being found in the seven colours of sunrays. He was not given permission to establish a laboratory of Suryavidya at Gyanganj because of the strict discipline there. In this context is mentioned the name of Jagadguru Shankaracharya Swami Brahmanand Saraswati of Jyotirshpeeth at Badridham, established by Adishankarcharya. It may be recalled that for 165 years there was no head of the Peeth at Shankaracharya Jyotirshpeeth. Swami Brahmanand Saraswati at the age of 70 had the responsibility to revive what was left of the relics of the past.

Surya Vigyan Dikshit Shankaracharya Swami Brahmanand Saraswati gave adequate funds to carry on experiments on Shrividyā. After him, some others were sent to Gyanganj, though unfortunately they returned halfway through. But that is a separate story. Search for the secret place in Divyaashram Gyanganj is still on. Leadbeater revealed the secret that every year on a particular auspicious day, Parmeshwar Parmatma, the Swami of Brahmanand, invigorates the energy of spiritualists.

Dharmavid Sudarshan Singh Chakra, while on way to Shrikailas Mansarovar, has given the description of the Aashrams of Divya Rishis (Vashishth Muni, Vishwamitra Muni, Kaushik Muni, Agastya Muni etc). For thousands of years education and training in Ved Vigyan is being imparted in these Aashrams. Those selected are made to do some hard Sadhana. Bimal De, who travelled through sacred Kailas of Shrimahadev Shiv in 1956, has written a romantic account of Sadhus with matted hair, wearing loin cloth, walking bare feet in snow clad areas of sacred Kailas. Co-travellers gave De, discomforted by below freezing temperatures, a leaf and a pebble to be placed below the tongue. Cold ceased to affect Bimal De. Sadhus were found in the caves of Kailas. At the time China annexed Tibet,

more than 4000 Sadhus were absorbed in deep meditation in caves. The Secret Text of Tibet became a mystery for spiritual scholars. The book 'Zyan ke Sutra' of Tibet reveals the secrets of the creation of Brahmanand to Shrishti. During the British colonial rule thousands of Tibetan texts of Guptgyan were stolen. Hardly any disciple has been able to see the nine Brahmganyi Rishis in the last 100 years. There are nine deputies under the nine Rishis under whom work nine assistants and in turn nine chief disciples work under them. There are further nine assistant disciples. In this complicated cobweb the last disciple cannot know even one of the nine Rishis. The Brahmganyi Rishis constantly receive the latest information on one subject. The nine Brhamvid Rishis meet their nine disciples once a year. This system percolates downwards. The nine Brahmvaid Rishis have been writing about their latest research in their own enigmatic language. Their research covered subjects like space, medicine, Yantra Sarvasya, metal science, contact with other planets, science of words and sound, Surya Vigyan, Nakshatragnyan, etc. According to Vedic science, the nine Brahmvaid Rishis live for thousands of years. When one of them dies, he leaves a successor who is handed over the 'Divyagranth'. The nine Brahmarishis guide scientific inventors.

A matter of worry for these nine Brahmvaid Rishis has been the possibility of destruction of earth by misuse of the nine Divyagranths. The Vedas have described the atom bomb as highly destructive. Therefore, the nine Brahmvaid Rishis kept the Divyagranths under their custody. ॥ ॐ ॥



The Vedas Miles Ahead of Scientists: The Mystifying Story of the Truth of Vedas being 39 Lakh Years Old

About 39 lakh years ago the Drishta Rishis heard the Devvani Vedas from the gods. The Vedic Rishis have been

called poet or 'Atmagyanvan'. The Vedic Rishis found the divine Vedas during their 'Atmanusandhan'.

From Rigveda to Yajurveda and Samveda, there are detailed descriptions of the mysteries behind the creation of the earth in symbolic and enigmatic Vedic Sanskrit. Under Western influence, some scholars have tried to prove that the Vedas are 5000 years old or 1000 years older than Christ. German Vedic scholar Max Mueller has acknowledged that the Vedas are 25000 years old. Western scholars have said that the position of the North Pole 26000 years ago is its basis.

Surya Sidhant has calculated the time of the origin of the universe which is traced by the stanzas in the Veda to the third Manvantar sky. Creation and end of the universe has been going on constantly. Surya Sidhant has described Brahma day as marking the beginning and the Brahma night as the end of universe. Each day and night is of 8,64,00,000,00 years. A Brahma day and night has 4,3200,000,00 years. The Rishis have divided the Brahma day and night into 1000 Chaturyugis. One Manvantar has 71,428 Chaturyugs. One Chaturyug has 43,20,000 years. So far, six Manavantars, that is, 1,85,14,13760 years have passed.

According to ancient texts of Rishis 27 Chaturyugis or 11,64,40,000 years have passed. In the seventh Manvanantar of the Vaivatsya Manu Kal, Satyug, Treta and Dwapar are expected to last a total of 38,93,000 years. The Drishta Rishis heard the Devgani Veda in Satyug. That is why these were called Shruti. For thousands of years the tradition of memorizing kept the Shrutis safe. Vedic Sanskrit was the language of the Shrutis. In Rigveda, the god of Sukta (1-163) of the creation of universe was Ashwoagniah (Agni Ashva). 'Vishay' has been mysteriously addressed as 'god' in the Sukta. The meaning of Ashwa is not horse but the creator. The Rigveda mantra (1-163) is: 'Yadakrandah prathamam jaymanam udyatsamudradut va purishat/ Sheynasya paksha haribasyu bahu upastutayam mahi jatan te arvan'. It appears from the Sukta in the Rigveda that transmission of atoms continued for 100 godly years for the creation of the universe. With five Mahabhoots, Parmatma used different materials for creating the universe.

According to Vedic Suktas their presenters are not gods but Parmeshwar. The Drishta Rishis heard the sounds of Devvani in their heart and stored it in memory. Veda itself has clarified how it was created. The Drishta Rishis adopted the Veda and explained it to humans. The presentation of the Vedas has been inscribed with the help of the sound of the Swar and Vyanjans in 42 symbols. The Drishta Rishis decided on gods as the topic by knowing the relation and sentiments of the Suktas. The meaning of the Mantras or the Suktas is known only from their gods. Shaunak Rishis has confirmed this. Yask has said that the sentiment and the meaning of Mantras and Suktas is revealed only by gods.

The word Nigam is useful for Shruti Veda. Understanding the meaning of Nigam is important. Nirukta has four types of Pads. Their collection is called Samamanya which is Nighantu. The four Pads of Veda are—name (noun), Akhyat (adverb), Upsarg (relation between noun and adverb) and Nipat. The language of the Veda and the common language were in parallel use 29 lakh years ago. The beauty of the language of the Veda is that beginning with Priviti it goes to Nivriti Adhyatam. According to Nirukta, there are fewer Richas of spiritualism. The Ved Mantras have been composed mainly in seven Chhands-Gayatri, Ushinak, Anushtup, Brihati, Trishtum and Jagati. The composition of the Chands tells us if there was any fault at the time they were written. The Chands have used mainly the seven notes—Shadaj, Rishabh, Gandhar, Madhyam, Dhaivat, Nishad and Pancham. The verticle, slanted and straight lines under the Ved Mantras are related to high pitch, low pitch and medium pitch notes. These three lines serve as guide during the recitation of the Vdas. In Samveda, instead of the symbols of line for high note numerals have been used. The sentiment and the meaning of the Vedas change by chanting it with the symbols of the lines.

The Suktas of 'Bhav Vratam' unfold the secret of the creation of universe: (Rigveda 10-129-2). 'Na mrityurasidmritam na tarhi na ratrya ahan aasit praketa/ Anidavatam swadhaya tadekam tasmaddhanyama parah ki chanas// 'Bhav Vratam contains the detail of the power of Adiagni Parmeshwar being manifest in universe. Three types of compositions

of atoms and molecules created the world. The godly life has been called Vaishvanar Agni or Adi Agni. Ordinary fire has been called Jatveda Agni. It has been given the name of Anita Avatam. The Vedas have the maximum number of Mantras for fire. Soul has been perceived as Chitta Agni. The Rigveda Sukta has made it clear that plants are used in making medicines effective. Protein and carbohydrates enter all plants through Agni or sun rays. It was only two hundred years ago that Western scientists understood this secret of the power of sun.

Yask said, 'Savita sarvasya prasavita'. All life came from Savita. Rigveda says (10-149-1): 'Savita yantreah prithvimaramnadaskambhane savita dyamdrihant/ Ashwamivadhuakshdwina mantarikshmarute buddham savita samudram.' Savita has held the earth with Yantras. Places of shelter have been made firm by Dhau-Surya like the horse is brushed. Savita has cleaned the space. Veda is the God's gift of true learning for the benefit of mankind.

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The Secret of Aviation for Travelling to Other Planets in Vedic Times

There are 120 shlokas in praise of gods in the Rigveda that contain the details of inter-planetary planes. The two physician Ashwini Kumars of Devas used to cover within the blink of an eye the distances to different destinations on the earth, Bhuvlok, Swalok, Mahalok, Janolok, Tapolok and Satyalok by using Yans. Their planes have been called Konakar, Teen Chkaras, three-storeyed with the capacity to carry three passengers.

According to ancient texts, the divine yans – Vimans were first built for five gods, Indra, Yam (both Vedic Devas), Brahma, Vishnu and Kuber. The planes were categorised as Rukma, Sundara, Tripura and Sukma. Shining gold Rukma was triangular in shape. The silver-like Sundara was like a

rolling pin with a pointed front. Sukma was like a bird with wings. According to aviation science of Maharishi Bhardwaj texts, Vaimanik Shastra-Yantra sarvasya these yans flew on solar energy.

With these divine yans, the gods of the Vedic and Pauranic era could travel to different planets in no time at all. Gravity had no effect on these yans (planes). Ancient texts accept that these planes flew at the speed of sunrays and it was like thoughts and ideas flying in the mind.

The key to the mystery of the top secret divine yans-Vimans planes of the Vedic era is hidden in a symbolic language. For thousands of years, most Rishis of the Vedic era, Brahmangranthkal, Aranyak Rachnayug, Mantra Tantra Vikas Kram, Pauranic era, Upnishad era etc kept writing texts under one divine Rishi title. The sight of Vashist Rishi, Bhardwaj Rishi, Angira Rishi, Atharvan Rishi etc is important in the Vedas. Remember, the creator of Mahabharata is the 27th Maharishi Vyas and belongs to the Adivyas Vedic Yug. That is why the Samhitas of various Rishis, like the Bharadwaj Samhita, are available. It is a collection of the creations of Rishis carrying the Bhardawaj name. The Western world and contemporary scientists raise questions about the time and authenticity of the space-aviation knowledge of the Bhardawaj Rishis.

In chapters one to 10 in the Rigveda, the Yajurveda and other ancient texts the divine planes-yans have been described as chariots which were of three types. First one could travel from one planet to all other planets. Second was the air-chariot for travelling from one country to another. Third one was for inter-city travel. The divine yans-planes could not be destroyed in any attack or a thunderclap or lightening or any calamity in space. These air chariots could be seen in the sky or be unseen. Dr. V. Raghavan of Madras University concluded after studying Sanskrit texts that humans were coming to the earth from other planets till about 6000 years ago. Some scientists have acknowledged that because of the union of dwellers on earth and space Siberians and Tibetans have been able to live with less oxygen in atmosphere.

About 2200 years ago, Emperor Ashok formed a secret assembly of nine Divyaratnavid Mahasiddhas. This assembly of nine great scholars was able to unravel the secrets of ancient texts and succeeded in making practical use of them. But for fear of its misuse, Ashok the Great kept it as a secret. Before the Second World War, the Nazi ruler of Germany Adolf Hitler secretly sent his scientists to know about the ancient Indian and Tibetan aviation science and lethal weapons. Some strange planes-yans were found in the former Soviet Union (now Russia) in caves near the Gobi desert and Pamir mountains. According to ancient texts, Shri Parshuram, incarnation of Bhagwan Shrihari Vishnu received the divine weapons from Devraj Indra at Pamir mountain, the roof of the world. Some years back, China discovered some rare journalism books in Lhasa, Tibet which were sent to the university at Chandigarh for studies. According to Dr. Ruth Raina of the university the Sanskrit documents found in Tibet mention planes capable of travelling in space. Gravitation had no effect on these planes which worked on the principle of weightlessness. According to Shivsamhita and other Yog texts, weightlessness renders the power of gravity useless. The Yogi travels across the globe or space with his full body reduced to a small point. Yogiraj Vishudhanand Paramhans has given details of training in Vayuvigyan, Suryavigyan, Shabadvigyan, Swar Vigyan etc in the invisible and secret Gyanganj in the Himalayas. He demonstrated the miracle of bringing a dead bird to life by separating sunrays and turning a woden table at Banaras Hindu University into hard granite. Details have been found of the secret Kalap area of the Himalayas as well as Kaushiki Aashram, Vashisth Aashram, Parmeshwar region etc.

Training in Vedic divine knowledge is imparted in these Aashrams. It is still a secret as to which talisman has the nine books written by the nine Divyaratna Mahasiddhas. One of these nine books unveils the secret of gravitation. Experts believe that these rare nine divine books have been safely kept in some illusory secret house anywhere from Paras to Tibet, Gobi desert, Pamir, Siberia etc. The Theosophical Society acknowledges the existence of an unseen secret society of divine knowledge. Bishop C.W. Leadbeater has written a thrilling account of the annual

meeting of this society and the demonstration of the divine power of Parmeshnwar Parambuddha.

The Samarsutradhar Granth has 230 verses on the making of a Viman-yan-airplane. Secret agents of Nazi Adolf Hitler collected Sanskrit books on Vedic and other mysterious weapons from India and Tibet. The then Soviet Union had discovered target hitting weapons in the caves of Turkistan and the Gobi desert. Their conical shape was like the ancient weapons made of shisha metal and transparent China Clay filed with red mercury.

Vedic literature has interesting accounts of planes-yans-Vimansshaped like Ahanihotra, Hathi, Rolling Pin and flying saucer. It is a great wonder that the rolling pin-shaped plane flew across space, earth and water. Twenty thousand years ago Vailikshi had developed an 80000 horsepower yan-plane that defied gravitational pull. The plane resembled a round saucer. UFOs from different planets are a different form of these planes.

The meaning of the secret ancient language words in the Sanskrit texts written in the Bhauntiya script still remain a mystery. Shri Subramaniam Aiyer, a Sanskrit scholar from Karnataka spent many years in deciphering the Mantra Sutras written on a Bhojpatra found in a village. At last he discovered that its name was Anshubodhani which was a treasure of knowledge on light, colours and electrical magnetic field. Anshubodhani helped in knowing the power of sun rays by dividing them. The space has five zones according to the aviation science. According to the Dundhinath and Valmiki mathematics a line has 7,03,00,800 vayu paths for wind. These wind paths number 20,08,00,200 in the Mandal, 2,09,00,300 in Kadaya, 10,01,300 in Shakti and 30,08,200 at the centre to provide passage from the earth to Tapolok. ॥ ॐ ॥



Possibility of Dialogue Exists Everywhere in the World

Don't be startled! Nobel laureates have revealed that a detailed map of the world (GPS) exists in every human mind. The waves sent out by the ideas have the potential to start dialogue.

This discovery is actually nothing new. It is the presentation of the old facts known to Aryan Vedic Rishis in a new form. Seers of theosophy were familiar with mining metals, particles, atoms, neutrons, electrons, neon much before their discovery by scientists. During the Vedic period and before it, Iran, Greece, Eurasia, Mongolia, China, Cambodia, Vietnam, Indonesia, Malaysia, Thailand, Myanmar, Sri Lanka, Tibet, Nepal, Bangladesh, Kandhar-Afghanistan and India had discovered the secret of GPS and waves that measure distances through Tap Sadhana and Yog. By reciting the powerful divine mantras, Vedic gods Varun, Agni, Mitra, Vayu, Usha, Savita, Dwiashwinikumar, Indra, Surya, Rudra etc appeared before them instantly. The Rishis could present themselves in unknown places when called with veneration by disciples. The GPS waves helped them know who called them and the location from where they were called.

The Pauranic texts mention that the incarnation of Shriharivishnu, Shri Parshuram was able to reach the Swayambar of the Mithila Raja Janak's daughter Sita directly by the air route. From the Vedic age to Treta age, the Tapasvi Rishis through their dedicated worship, Diya Yagya and Yog had acquired the expertise of reducing humans to minute forms and then restore them to full size. In the Valmiki Ramayana, the husband of Vidushi Lopamudra who had gulped down the ocean water in one go, Rishi Agastya, was educating Shriram about the power and the originator of the solar system, Surya-Savita. Agastya Rishi had travelled across 12 suns. Scientists have accepted that there are

many solar systems and suns in the universe.

At present it is impossible to reach these solar systems. It is unfortunate that the story of sun being created by the explosion in the sun created by Agastya Rishi has been dismissed as imaginary. From the Vedic era to the present, this story has been a puzzle for Western scientists.

In the Rigveda era the Rishis possessing divine powers used enigmatic language to keep the secrets of both creation and destruction so that evil people do not misuse the mantras. The Mahabharata tells us that at the time of her Cheerharan in the court of Samrat Dhritrashtra, Maharani Draupadi remembered Yogiraj Krishna sitting in the Rajmahal of Dwarka (Gujarat). Vedvyas writes that Yogiraj Krishna runs bare feet and trailing him at high speed is a chariot. Krishna had used the Brahma knowledge for transformation from the minutest to the largest. The saree of Draupadi became endless. For years scientists in European laboratories are looking for godly element which is in the minutest form. Earth was created with the explosion of this minutest form. The divine Rishis of the Veda believe that Brahm God is omnipresent in the minutest or largest form. A part of that Brahm is the strength of human being. The Rishis in the Vedic period had developed the secret way of travelling through the universe at the speed of the light. The Rishis gave detailed and accurate description of the birth and forms of all the Grahas—Surya, Chandra, Mangal, Buddh, Brahaspati, Shukra, Shani, Chhayagrah-Rahu, Ketu etc. It is clear that the Rishis had flown over these grahs. The Indian Rishis were specially qualified on solar science. With its help, almanac of thousands of years was prepared. These Panchangs carry details for hundreds of years of the sun and moon eclipses, the full and new moon days etc.

In Yog and sadhana, reciting prayers in Brahamrandh or Sahastrar is accorded the highest position. Using divine sight (GSP), Shivavtar Gorakshnath (Gorakhnath) of Kanfatta Nath sect gets information on Guru Matseyendranath (Machchadarnath) tarpped in Kamrup. According to the history of the Nath sect, Guru Gorakhnath goes to Ujjainyi to bring Maharaja Bhartrihari to Yogmarg from Kamvasana.

Before he became a Sanyasi in the pre-Christian era, Adishankar promises his mother who called him from her deathbed that he would come to Kalri, Kerala. When mother Shankara calls out at the time of her death, echoes of her voice reach Adishankar's Brahmand. The GPS in the mind of Adishankar shows him the skyway to Kalri. Nine hundred years ago, Siddh Gogaji of Marubhoomi used to travel through the skyway.

During the 20th century, Swami Vishudhanand Paramhans, trained in solar science in the Gyanganj Devasthali of the Himalayas, could change his body into the minutest form to answer calls for help from his disciples from any corner of the country. Mahamahodhyapaya Pandit Gopinath Kaviraj revealed the secret of the science of words, wind, fire and sun etc in Gyanganj. Paul Britton in "Search of Secret India" wrote a thrilling account of how a dead bird was revived by Vishudhanand Paramhans with the help of solar science. Once, M.M. Gopinath Kaviraj was contemplating suicide in Hardwar near Neelkanth. A Sadhak rushed with a lantern and prevented the suicide. There are innumerable stories about the miracles performed by Shri Raman Maharishi, Telang Swami, Baba Neeb Karoli, Ramkinkar, Maharishi Arvind, Shri C.W. Leadbeater, Shri Shankaracharya Brahmanand (Badrikaashram), Rajguru Ojha etc. The media advisor of a previous prime minister, Shri P.V.R. K. Prasad, IAS, in his book 'When I Saw Balaji' writes about a miraculous rainfall with Varun Yagya and the blessings of God. Rajguru Vidyanath Ojha of Jaipur was able to get articles written on the power of the Mantras by sending waves of his thoughts while sitting in Mumbai. Now the problem is how to gain knowledge of using GSP and sending out thought waves with arduous Sadhana and Tap. ॥ ॐ ॥



Unlimited Stock of Earth's Diverse Geography, GPS Inside the Mind

Right from ancient days, the Tapasvi Sadhak Rishis had the knowledge about the smallest geographical details of the earth and the universe. They could observe every corner of the universe from the space with the help of their divine sight.

Thousands of years later, it was confirmed by a trio of the University College of London-- John O'Keefe, Britt Mozak and Edward Major. According to them the human mind has an ocean devil like Hippo compass that controls the GPS, geographical situation. Information on Entorhinal Cortex (ERC) and Grid Generating Cell (GGC) are connected to it. According to the nervous system expert from Munich (Germany), Dr Andrews Hertz, the mind performs like a geometric equation. He believes that it is possible to see things from the skies with the invisible eyes of the mind. The mind gets activated when it becomes aware of the world. Dr Alison Ebdote believes that the imaginary hexagon of the mind is linked to the geographical positioning system. The hexagon is still an unsolved mystery.

During the present fourth phase of industrial revolution, the age of computer, information about any location in the world is instantly available with the help of the GPS of the search engine. It collects information about cities around the world with the help of balloons etc. The GPS linked to satellites in the space acts like the Third Eye of Shiva to give information about even the smallest of things in the world.

The search engine's geographical positioning system hidden somewhere in the inner layers of the mind has created a stir. Indian Yogis think that the scientists' conformation of the human mind with GPS is presenting an old, known knowledge in a new framework. Scientific research tells us

that upon learning about a specific location a minute cell in the nervous system is activated. Different cells are activated from different locations. A geographical map of a particular location is created in the mind which guides the path to ensure arrival at the destination. Scientists have not been able to find the keys to the mysterious forts of the minute ERC and GPS.

From the Vedic age, the Rishis have been successful in solving the mysteries of the 12, 10, 8, 6 Chakras. This led to the concept of the Third Eye and the Sixth Sense. The Rishis used Jap, Tap, Sadhana and Yog to activate the mystery of Agyachakra and Brahmrndhra Sahastrar and awakened the snake-like power of Kundalini. Some Yogis presented Tantri of the Mooladhar of Brahmrndhra as a form of the elephant god Ganesha's mind and the trunk. They accept that the highest form is to awaken the Ganesh-like Tantri. According to Prof Shyam Sharma Vashisth, the Hridayakash, Agyachakra and the mind prescribe the method of the Jap. It will be wrong to consider the literal meaning of the heart. The Rishis do not consider the real heart as the place for the Jap. Generally, the middle space above the eyes is called Agyachakra. The Brahmrndhra is located below the place for Choti (top knot) on the head. According to Pauranic references, Brahmarandhra fell off the body of Sati Dakshayani, wife of Vishvadev Bhagwan Shankar in the hills near the Hingal river close to Karachi. The caves of hills have the Hinglaj Peeth. The Vedic Rishis were able to listen to the Devvani of the Rigveda direct from Parmeshwar with the help of a steady Brhamrandhra. They were able to get information about various locations on the earth and the planets by controlling the Brahmarandhra. Ved has a treasure of mysterious words and symbols.

The Rishis unveiled the secrets of the working of the GPS with their knowledge about the working of the neck and bones. The Rishis were able to describe the red earth of the beautiful red planet Mars and the ring around the planet Saturn without the help of a compass or any directional guiding gadget. The science of perambulation of the universe by Devsenani Skanda is still a mystery. Devrishi Narad has linked the knowledge about infinity to the Sadhana of

Bhooma Vidya which separates the Sadhaks from their attachments. Brahma Vidya is its next step in which life is the Brahma and the sky is the main life. GPS works on the interconnection between the two. Upasana is the basis of Pranvidya. The first premise is feelings for and devotion to the principles of Aham Brahmasimi and Sarva Khal Vidam Brahm. According to the physical science, the sky is the Brahma of the body, (Akash Pratishtha, Akash Gati, Akash Parayan are the last unpopular yet the best spots of the world). 'Emani bhootanyakashdev samutapdhayant akasham prastasyam yatne' (the sun rises and sets in the sky). In life science, Chetna has been called the Pragyatma of life. Shandilya Vidya mentions the Pranmaya body of the man.

Vaishvanar Vidya has revealed the secret of the art of life. It instructs the devotees to believe in the Vedas and seek shelter under the gurus. This field of knowledge makes direct interview with the Atma possible. The future of Atma depends on its learning. With Sadhana, waves from a person's Atma merge with the Brahm in the sky. According to the Nachiketa tale, the foundation of the Indian Adhyatam is trust and belief. The trust in Sadhana enables the rays of Chetna to be face to face with Saraswati of the strong current of the flow of knowledge. With Sadhana, it is possible to reach Brahmrandhra Sahastrar by observing the rituals of Karmkand. The layers of the mysterious science of universe begin to unfold one by one. Everything becomes visible in the space. That is why the Tantradrishta antarchetnavan Rishis have spoken of Brahm in Pind. But to view that, prolonged and painful Sadhna is essential. ॥ ॐ ॥



The Tantra for Correct Forecasting: The Panch Pakshi Tantra

In the South, the Panch Pakshi representing the Panch Mahabhoots instantly forecast the future with accuracy. The

changing daily routine of an individual is influenced by the Panch Pakshi.

Ancient books on the secret of the Panch Pakshi are scarcely available among the Tantrashastras of Tamil Nadu, Karnataka, Kerala, Andhra Pradesh, Telangana and Puducherry. The manuscripts of Panchpakshi Tantra are written in an enigmatic language. The Swar has a prime place in the addressing the name of the Jatak in the Panchpakshi Rahasyavad. The five birds are regarded as symbols of the Panch Mahabhoot—earth, water, sky, wind and fire. In relation to the Panch Pakshi and Mahabhoots, the Rishis of the South have portrayed in bright half-moon form, the crow as the earth, chicken as water, peacock as the sky, owl as the wind and vulture as fire. The colours of the birds in the Pakshitantra are different. They describe owl as golden coloured, peacock as black, crow as blood red hued, chicken as green and vulture as white. It does not match with the real colour of the respective birds. It does not match with the beliefs in the north about the colours of the birds. The Rishis of the South have relied on the Shrividyā and Suryavigyan inspired Mahamuni Agastya's enigmatic references to symbols in Panch Mahabhoots and Panch Pakshis in Nadishastra, Vaimanik and Yantra Sarvaswa, Savita Vigyan etc.

The routine of the five birds has good or bad influence on the individual depending on the Kalkhands of his Shashankarta, Chalayman, Bhoojangrahnā, illness and death. According to Pakshitantra, at the time of an individual's birth his 'Swami Pakshi' is determined on the basis of the Nakshastras, Shukla or Krishna Paksh, the influencing grahas, the rashi and the name. Also, what was the routine of the bird at the time of the individual's birth. It is to be remembered that when the Swami of the individual is performing a ritual the routine of the rest of the four birds is very different. The waves and vibrations in the five birds are different. Friendship or enmity among the five plays a role. The friends of the vulture are peacock and owl and crow and chicken are enemies. The owl's friend is the vulture and the crow while the peacock and the chicken are enemies. The friends of the crow are the owl and the chicken and vulture and peacock are enemies.

The friends of chicken are peacock and owl and vulture and crow are enemies. The peacock is friends with the vulture and chicken and has owl and crow as enemies.

Thus, the influence of the friendship and enmity of the Swami Pakshi birds starts with the birth of the individual. The influence of the five Mahabhoots of the moon at its brightest and dimmest phase at the time of the birth of the individual differs. The power of the dark phase of the moon influences both the present and the future. The name of the dominant Swami Pakshi can also be determined from the manner of uttering the name of the individual. In the Pakshitantra Rahasyavad, in reciting the name of the dominant bird of bright moon important role is assigned to the pronunciation of ai, a, aa, au of fire-like vulture, (the peacock of the Swami Pakshi of half dark moon), e, ee of the owl (the vulture of the dark moon), U-Uu of the crow, ai of the chicken, au-aa of the peacock. Ancient Tamil had 11 swaras which have been divided into five birds. The first letter of any name creates waves and reverberations that activate the appropriate bird. In the north, details of the present and the future are incorporated in the Kundali to answer queries from the Jatak. In the north, it is generally advised to put off work during the Rahukul. Experts of Surya Vigyan say that the most auspicious time Abhijit is the period between 11.15 a.m. and 12.15 p.m. The most favourable current sweeps across during this one hour period.

The Pakshiwad Tantra in the south believes that the vibrations and waves of one of the Mahabhoots are generated the moment the Jatak's name is mentioned. It is necessary to know about the Kampan of the other four birds of the Mahabhoots. Two Mahabhoots cannot be activated simultaneously. The friendly Mahabhoot helps and the unfriendly one opposes. In the daily routine of the five Mahabhoots a high standard of Shashanroodh and Bhhojan are considered the best. The high standard of activity assures good results at different times. The Bhojanrat Mahabhooti bird succeeds over Chalayman, Shayan and Marandharma but is defeated by Shashanroodh Bhojanrat. The Shayankarta bird can defeat only Marnasana and concedes defeat to others. The Marnadharm bird is defeated by all. In brief

for the Jatak, the best time for the Adhipati bird is the time devoted to the routine of Shashanroodh and Bhojanrat. At this time, the Jatak sets the record for success.

According to the Tamil Rahsyavad books, on Sundays and Tuesdays the Shashanaroodh Adhipati of the five segments of the day are crow in the first part, owl in the second, vulture in the third, peacock in the fourth and chicken in the fifth segment of the day. On Mondays and Wednesdays, the Shashanroodh bird in the first part is chicken followed by crow, owl, vulture and peacock in the rest of the segments of the day. On Thursdays, it is peacock in the first part followed by chicken, crow, owl and vulture in the subsequent parts of the day. On Fridays, the day of Asurdev, it is vulture in the first part followed by peacock, chicken, crow and owl. On Saturdays, the day of the immensely powerful son of the sun, Shanidev, the order begins with owl, vulture, peacock, chicken and crow. These are the five Adhipati Panch Mahabhoot of Diptiman Chandra. It is natural that the Adhipati bird of the Ardh Shyam moon will be different. The enemy stands no chance against the five Mahabhooti birds.

The relevant Nakshastras of the birds, according to the Tantras, are: Mayur-Shravan, Dhanishtha, Shatbhisha, Poorvabhadra, Uttrabhadra; owl-Adra, Punarvasu, Pushya, Ashlisha, Megha, Poorvaphalguni; vulture-Ashwini, Bharani, Kritika, Rohini, Mriga Shira; crow-Uttraphalguni, Hast, Chitra, Swati, Vishakha; chicken-Anuradha, Jyeshtha, Mool, Poorvashadh, Uttraashadh. During the Shukl Paksha, the Adhipati Tithis are as follows: vulture—1,2,3,4, 5; owl-6,7,8,9, 10 and 11; crow- 12, 13, 14, 15, 16; chicken-17,18, 19, 20, 21; peacock-22, 23, 24, 25, 26, 27. In the Krishnapaksh, the Tithis are like this: peacock-1, 2, 3, 4, 5; chicken-6, 7, 8, 9, 10, 11; crow-12, 13, 14, 15, 16; owl-17,18, 19, 20, 21; vulture-from 22 to 27. There is obviously a basic difference between the Adhipati Panch Mahabhoots in the Krishna and Shukl Paksh. ॥ ॐ ॥



The Vedas on the Divine Aap Ganga of the Universe

Enough water is available in the universe: ‘Sarvmapomayam jagatyani’. The Vedas have used the word Ganga only twice. Smriti and history have accounts of the flow of the divine Ganga river water on the Sumeru mountain.

According to Shruti-Smriti the universe has innumerable universes and seven suns. The Rigved says: ‘Chandrama apaswyantra suparno dhavate divi’—the moon is inside you. From the Upnishad, Smriti, Purana and other texts, the origin of the universe has been attributed to water. But it is not right to take the ordinary Vedic meaning of water. The deep secrets of the Suktas of the Vedas are in enigmatic, symbolic language. For example, the word ‘Gau’ in the Vedas is used for sunrays, speech, procreation, motherhood etc. The Ambh, Ap in the Vedas is a Roop Dravya, that is to say its divine water. Rigveda says: ‘Aisurya upsurye Yabhirva suryah yeh tano hinvanlavdharam’. It means that Ap is present near and with the sun. Atharva Ved says that fire and sun were created by themselves: ‘Hiranyavarna shuchay pavaka yah sujatah savita ya swati.’ Hydrogen and helium are burning inside the sun. From the scientific point of view hydrogen is used in both fire and water.

The situation of Ap changes at sunrise and sunset time. Please remember that the Rishis who had confronted Devvani Ved Shruti claimed that they had gone round the sun and witnessed the burning smoke inside. Scientists have so far not succeeded in going round the suns. The anatomical science of the Vedic gods accepts the sun as a Tantra of nerves. The Atharva Ved mantra has proclaimed three types of water: ‘Ya apo divya pyasa madantayarikshutt va prithiviyam/ Tasaṁ tva sarva sam papinnischami varchasa//’ Thus, there are three types of Aps—divine, space and worldly. The divine Ap belongs to Suryalok Dhulok. It is also a mantra for ceremonies: ‘Om ya divya aapah pyasa

sambhurvu arya antriksh ut parthivirya.' We accept divine Ap water is all Rasas.

The western world has spread misconception about this water. The west has constantly rejected the Dhulok and many suns as mentioned in the Vedas but later accepted it. According to Vedic science, the Ap of the universe is forced to shift from its position at sunrise because of the intensity of sunrays. It is necessary to understand that each universe has its own limitation. When the effect of the rays of one sun ends the other sun begins to rise. Towards the end of its limit the power and energy of the sun becomes very weak and Ap begins to collect. It is the divine water Ap of the universe. On our earth, the Ap concentrates in the polar region and becomes snow. The creators of Smritis while keeping the secret of the world disclosed the secret of the 'Ganga of the Universe.' It inspired the proclamation of 'Akasganga'.

Looking at it from the scientific point of view, the water that collected in the space flowed towards the earth below due to its weight. This divine water from Suryalok then discharged into the sacred Sumeru mountain and came to be known as 'Ganga'. It was woven into Vaman Avatar and Varah Avatar stories. It is important to understand that among the many names of the sun are Vishnu and Varah. One name of Shrirudra is Divo Varah. The Vedic Rishis of Divya Drishti disclosed the unseen divine qualities in the Ganga, though only in allegorical and symbolic language. They understood the nuances of the Dhulok of the Ganga: 'Idmapah pravaht yuktikachya durintam mayee/ Yadwahahmim dudroh yadwa shesh utanritam//'.

The secret of the presence of Ap in the soul of the world Suryadev has been disclosed in Etrai Brahman with the word 'Maarichi'. The Vedic Rishis clearly believe that Ap has spread all over the universe even if it is the form of smoky gas. That is the reason why the Vedic Rishis do stutis of sacred rivers of divine water: 'Idmap main gange yamune saraswati shutudri stomam sachata purushaya asikanya maruvridhe vitastharjorkey shrinutwar sushomaya'. This Ap from the skies or Shrijal can absorb illness, grief, heat, sin etc. The water that has come from Suryalok to the earth is

endowed with medicines of magical power. Its divine quality does not allow it to go bad for years. Kak Bhushandi and Valmiki sang in praise of the divineness of the Ganga. Among the story tellers, Valmiki has grandly described the journey of the Ganga meandering from the matted hair of Shiv and the rocks of Sumeru mountain: ‘Brahmand khandayati harshirish jatavalli mullasayanti/ Sarvaloka daptanti karak giri guha gand shailalaskhalanti//’. The origin of the divine Yamuna river has also been attributed to sunrays. Yamuna was named the daughter of Suryadev.

According to Smriti texts, Ap remained in the sky for thousands of years in smoky or any other form and then it took the shape of water. In Vishnupuran there is a reference to Ganga emerging from his feet. New facts have emerged from the story of incarnation of Vaman. The feet of Vaman Bhagwan broke the frontier of the universe and the divine Ap water flowed from it into the Meru mountain. In the spiritual language, the feet of Vishnu is the ‘Saptrishi Pradesh’. Vyomkosh is one of the names of Sadashiv. In the Bhishmaparva of the Mahabharata about the creation of the Jambokhand there is a reference: ‘Tam dharyamas tadadhur dram parvatairapi shatam varsh sahastranam shirsaiv maheshwar.’ It may be recalled that Bhishma Pitamah was the son of Ganga. Shrimadbhagwad has also a description of Ganga flowing on account of Vishnu’s left foot. The mantras mention: ‘Apsu main somo abravidanrivshwani bhesha agni cha vishvashabhuvam’. The mantra tells us that the Ap water contains all medicines and it also has fire which has different elements. The divine water of the universe has the very potent Som and Agni. This divine water is also found, apart from Suryalok, in Mah and Janlok. In brief, the divine water mentioned in Vedic texts is in the form of Ganga water which does a lot of good. ॥ ॐ ॥



Beware of the Mahakaal Form of Vedic River Ganga

Rigved, the first Veda, mentions Ganga merely twice. It is

necessary to understand the symbolic words used for Vedic Ganga. Literally, Ganga means constantly flowing water. The noted Vedic scholar T.V. Kapali Shastri has equated Vedic Saraswati with constant flow of knowledge. In fact, there is an illusion about the symbolic, diplomatic and allegoric words in the Vedas. Vedic Ganga and the Ganga of Puran are different.

It has been said in the Puranas: 'Gamyate Brahmpadmanya'. Ganaga got its name because of Vighra Brahman. It has been repeated since ancient days: 'Ganga taryati vai punsam drishta pitavagahit' (Man escapes from worldly existence with mere sight of Ganga, Avagahan and drinking its water crosses the Vaitarni.) It may be mentioned that nearly one-third population of the country lives in Ganga's fertile Doab belt. The Ganga irrigates an area of 602608 sq km. The importance of Ganga is equally accepted in Satyug, Tretayug, Dwaparyug and Kalyug eras. Some Puranas say that Ganga came out of the matted hair of Mahadev on Jyestha Shukla Dashmi: 'Dashmi shukla pakshe tu jyestha masi kujehani/ Avteernayat savrgati hastakshe sa saridwara.' Varah Purana has given this warning: 'Prthivi gangahina bhavishyatyantim kalo.' (In the last phase of Kalika Ganga will stop flowing.)

In the chapter dealing with Gangotpati in Shrivrahannardiya Purana, Vasu said that the Bhakt become Devmaya by doing the Archana of any Brahmaswarop god or goddess on the banks of Bhagwati Ganga. By reciting 24 lakh times 'Namah Shivay' of the Pancakshari Mantra on the banks of Ganga the Bhakta takes the form of Shiva. The Jap of the Mantra 'Om namo narayana' for six months on the banks of Ganga begets Siddhi. It has Purana Stuti of Ganga in both its peaceful and raging forms. It has also been made clear that Rudra and Vishnu, Ganga and Rudrani and Lakshmi and Parvati are the forms of the same god. It is foolish to differentiate between them. Details of Shrigangasahastranam are available in the Kedarkhand of Skandapurana. Shrigangasahastranam confronts us with the Palanhar and Mahasamharak forms of Ganga that descended from heaven. Ganga has been called 'Raktaambdhara rakt raktakshi raktovarjita/ Raktripta raktahara raktasyo vridhayani'. (Ganga accepts blood

and increases blood. In the same Sotra, Ganga has been called Karala mouthed, Jwala, Jwalnangi, Sarvabhakshya, Kalnatnaya, Rudrani, Mahabhairavnadkarnewali, Bhairavi, accepting Bhasm, Agniswaroop, Kritika, breaker of rocks, capable of washing away mountains by breaking them, Swaroopani of god and demon. In the stotra, the Ganga stuti has been done in the names of Kalrupani, Kalika, Mundmala, Kali, Chand Attahaskatri, Shaivi, Kaleshwari, Runda, Kalangi, Agnigarbha, Shadhangi, Trijeevaha, Tritantri, Trinetravan etc. These names familiarise us with the destroyer Raudra forms of Ganga.

The Mahakaal form of Ganga is mentioned in Gangotpati Varnan. 'Teer tayaktva vasetkshetra teere vaso na cheshyate/ Ek yojana visteernam kshetra seema tatdwayat//Gangasamam na langhanti papanyakhilaanyapi/ Tamdrashtva palayante yatha simh vanaukasah// Yata ganga mahabhage ram shambhutpovan/ Siddh kshetram tu tajgyem samantau triyojanam//'. It means live in a safe area outside the banks of Ganga. It is four Kos on the banks on either side of the Ganga. All sins do not cross the Lakshman Rekha on the Ganga. Lion and violent animals run away on sighting the Lakshman Rekha. If there is a Tapovan of Ram and Shiv then there is Siddha zone within a periphery of 12 Kos. The Gangotpati chapter of Shrivarhannaradiya Purana warns against construction activity within a distance of two Kos from the banks of Ganga. It has also called for keeping intact the sanctity of Gangotri, Bhagirathi, Alaknanda, Mandakani Topvans of Ganga. It is about the Garbh, Teer and zone of Ganga. Construction activities have been going along many streams of Ganga and Tapovans in the pursuit of energy and development. What can Trinetri Rudrani Ganga do to save itself? The divine blessing enjoyed by Ganga never going bad has begun to erode with its water flowing through tunnels and hydro-electric projects. Has the time come for the redemption of the curse of the Ganga? 'Adhya prabhiti devish! Kaleh panchsahastrakam/ Varsha stitiste bhartyah shapen bharate bhuvi//'. Skandapurana has this reference: 'Kaldarsha sahastrante vishnustyaksyati modinam/ Tadarth jahnavi toyem tadargh gram devata//.' Ganga Mahamatsya makes it clear that Ganga is a new river compared to Vedic rivers. Maharaja Bhagirath undertook

strenuous Tap to bring Ganga from the mountain ranges of the Himalayas, that is to say matted hair, and let it flow to Gangasagar in West Bengal. In the end, Ganga in the form of a great river became the Sanjivani of Aryavrat. Keeping in mind the delicate nature of the Himalayan ranges the Purana era Rishis had called the area of Ganga up to its flow to the plains at Hardwar as Siddha Taopvan. It is a different matter that the warnings about Ganga are being ignored due to the storm of development.

Bhagirathopakhyan has a secret message behind naming Ganga as a river that flows across the world. Gangastotra has descriptions of Ganga's Brahmlok zone, Shivlok zone, Indralok zone, Dhruvlok zone, Chandralok zone, Suryalok zone, Golok zone, Satyalok zone, Tapolok zone etc. Ganga is spread over an area of 1000 miles in terms of length and breadth, Vyasji has written that Ganga was like Dugdhavarna in Satyug, Chandravarna in Treta and Chandan in Dwapar. In Kalyug it is in the form of water. In Maharishi Valmiki's Gangashtak stotra Ganga has been described as one that travels through caves. Valmiki considered Ganga to be like Shailsutaspatni, that is to say Girijaspatni. According to him, Ganga is a step towards the heaven. Valmiki acknowledged Ganga with all its names as the savior from all sins. According to him, Ganga alone can get freedom from all sins.

It is a tragedy that the form of Ganga as a source of power and creator of the universe has been disturbed. The centres of people's belief are endangered from north to south, from east to west, in the wake of the storm of development. Spiritual rejuvenation is possible only through the Bhavmaya Ganga of the Puranas. ॥ ॐ ॥



The Alchemy Behind the Secret of Why Ganga Water Never Goes Bad

For the past three hundred years, Western nations have

been busy trying to discover the mystery behind Ganga water never going bad. The Western world is also astonished at the divine power of the water in the Himalayan-origin Ganga that cures many ills. Before Christ, Adishankaracharya had loudly proclaimed it in Gangastrotam:

Rogam shokam tapam har main bhagwati kumitkalapam
Tribhuvansare vasudhadware tavmasi gatirmama
khalusamsare (9)

Conforming this, the Kashi Khand of Ganga Dussehra stotra in Skanda Puran says: 'Rogastho rogato muchyadwipadascaya vipdyut (42)

Maharishi Shrivalmiki said in symbolic language in Gangashtak on the divine chemical qualities of Ganga water: 'Papaphari duritari tarangdhari, doriprachari girirajgughavidari/ Jhankarkari haripadarjovihari, gangam punatu santam shubhkari vari (7) '.

Maharsi Valmiki has clearly said that the ripple of Ganga water travels very far passing through crumbling Himalayan caves. In the reference on Gangotpati Shrivrahnnardiya Puran has described Gangajal (water) as destroyer of all poison: 'Sthanu jangam sambhot vishhantri namostu te/ Samsar vishnashinye jeevanaye namonamah//Taptriyahamtraye cha pranoaschvarye namonamah'. Ganga destroys the Tapos Adhibhautik, Adhivaidik and Adhyatmik. It is further said: 'Dashdha sansthittaidorsheh sarverev pramuchchte/ Rogi pramuchchte roganmuchyutapannapad//.'

The sublime qualities are indicated in Gangastotra of Shribrahavaivart Puran: 'Siddhida siddhisansanya siddhipujya sureshwari/ Sadhika sadhna tushta sadhkanam priyankari// Yogamya yogidhara yogprativardhani/ Yogmargarta sadhya sadhkabhisht dayani//' Puranas, Maharishi Valmiki and Adishankaracharya in their stotras have linked the unique, mysterious, divine power, destroyer of all ills of the Ganga to the vibrations released by the Himalayan mountain range and the spiritual Sadhna (jap, tap, stotra, stuti and yog) being conducted in the mountains for thousands of years. Ancient texts have written that Gangajal

never goes bad. The Western world has been neglecting the spiritual power. It is true that the miracle of Ganga's divine powers is derived from three rivers – Bhagirathi, Alaknanad and Mandakini.

The national research institute of environmental engineering has minutely examined the special qualities of Gangajal. How has the water in Gangotri or Bhagirathi, originating from Gaumukh, and Alaknanad, coming out of the matted hair of Mahadev Shiv, the power to kill living bacteria? Prof. G.D. Agarwal was on an indefinite fast to save the Ganga. Spiritual alchemists have revealed that the sand and the soil in Gangajal has copper, natural steroids, radioactive radiation and chromium etc which settle at the bottom. The copper in Gangajal has this quality of destroying bacteria and fungus. That was the reason why in ancient Jambodweep it was a tradition to store water in earthen or copper pot. The Indian Rishis knew about the benefits of storing water in a copper pot. Chromium removes the toxicity in water. Chromium attacks body to kill harmful bacteria as soon as it is born.

The herbs and roots found in the Himalayan mountain range merge in the flowing Ganga. The miraculous medicines found in the high reaches of the Himalayas dissolves in the Ganga water. According to scientific studies, the life-saving herbs and plants are found in abundance in the Himalayas. They get dissolved in different tributaries of the Ganga. It remains a mystery how Sadhaks survive merely by drinking Gangajal and the energy emitted by the sun. The water in the innumerable lakes and streams in the middle of glaciers in Kedarnath, Shribadrivishal and Gangotri are radioactive. The sun rays that bounce off the glaciers are radioactive. Remember that in the midst of these glaciers are the spiritual Gyanganj, Vashisht Aashram, Vishwamitra Aashram etc. The destructive radioactive blue, purple rays of the sun mix with the Ganga. As a result, compared to ordinary water, the Gangajal has been found to be 150 per cent more radioactive. The high presence of radioactivity has been a blessing for human beings. The radioactive content, copper, chromium, steroid and other minerals and herbs and plants have given Gangajal the power to kill all illness.

It has been further strengthened through invisible means by the Tejomaya Mantramaya Sampadan of the Yogis and Sadhaks. This secret was understood from the Puranas by Adishankaracharya and stutis were recited in praise of Gangajal for its ability to absorb all illness, grief, Tap and Pap. According to Prof Agarwal, radioactive rocks of the Himalayas increase the radiation in Ganga water which stays in the form of sand.

At the birth of Ganga, the tri combination of Bhagirathi, Alaknanad and Mandakini rivers are believed to have sprung from the Kamandal (stoup) of Bhagwan Shiv, Bhagwan Vishnupad and Shribrahma. All three merge at Devprayag. Harmful consequences will follow if a dam is constructed by stopping the flow of the three rivers and the water is then led through a 27km long tunnel. How will the Himalayan rivers come in contact with minerals? According to the national environmental engineering organisation, about 90 per cent of Gangajal soil converts into sand which contains copper, chromium, radioactive metals etc. Therefore, the indigenous power of water of Tehri dam is getting destroyed. The Gangajal coming out of Tehri Dam retains negligible quality of not getting bad when the waters of the rivers Bhagirathi, Alaknanda and Mandakini retain the quality of staying fresh. The special quality of Gangajal is in-born but it is swallowed by the soil in it.

The Kayansh of Bhagirathi and Alaknanda has its own importance. The Kayansh destroys the harmful bacteria before it breeds and converts Ganga water into the life-saving nectar. It is surprising that these Kayanshes are also found in the Himalayan plants. The Ganga originates north of the Himalayas at Degrees 30, 55, 79.7 at a height of 13800 feet. Two miles south of Gangotri at Bindusar Maharaja Bhagirath had performed an intense Tapasya of Mahadev Neelkanth Shiv. The glaciers above Bindusar have their own mysteries. The waters of the glaciers have been found to contain magical medicinal powers. On these glaciers the Indian Yogi Sadhus in loin clothes and semi-naked body smeared with Bhashm walk in bone chilling winters. These Sadhus appear to be almost running when compared with the pace of ordinary persons. The Sadhus absorb the energy

of the sun along as it rises in the morning and feel contended by consuming Gangajal. Scientists are unable to understand the connection between the spiritual world and Ganga. They do not know that four sacred centres of pilgrimage are connected to Ganga. Ganga itself is Bhuteerth. It is written about Teerth: “Rajastmovirhitaistpasa dhut kalmshai/ Yadhyasitmahardbhistdudhiteerth prachakshte//” ॥ ॐ ॥



Spiritual and Scientific Reasons for Quakes in the Himalayas

There are reasons, religious and scientific, behind the strong earthquakes in the abode of Mahadev Shiv, the Himalayas consisting of Nepal, Tibet, Uttrakhand and the Northeast. Has the Shiv's Third Eye opened because of imbalance caused by development activities?

According to tales in ancient texts, the Himalayas and the Kailas Parvat have been the abode of Mahadev Shiv at the beginning and the end of Shrishti. Th Jains associate Kailas Mansarovar with Adinath, the most prominent among the 24 Teerthankars. The Buddh a sagas find a link between Parambuddh and Himalaya. According to Brahnavidyavid scholars, Amitabh Parambuddha appears once a year on the Peepul on the full moon day in an unknown place in Tibet to provide strength. According to Skanda Puran, the white Varah Kalp remained in the Himalayas in unknown Kalap till the Pralay. The Himalayas is the sacred place for spiritual religions—Sanatan Bhagwat (Hindu), Buddhism, Shinto, Tao, Bon and Jainism. According to spiritualists, the attack on the sacredness of holy places is directly related to natural disasters, though scientists do not think so.

Scriptures describe the pilgrim centre as being in a geographically difficult surrounding. It has been the land of penance and devotion for thousands of years. Therefore it generated magical divine power. According to Puranas, Nar

and Narayan Rishi made a Shiv Ling of clay in Badrivan and worshipped Shiv for thousands of years. Maharaja Bhagirath prayed for thousands of years at Bhaironghati in Uttarkashi to get the river of heavenly Ganga descent to the earth. The Pooja and Archana of Mahadev of Shiv is performed from Kashmir to Kedarkshetra, Kailas Mansarovar, south and the north-east. Intense worshipping by Bhagwan Parshuram, one of the Dashavtars (ten incarnations) in Kailas Mansarovar resulted in the mighty Brahmaputra river headed to drought affected Assam and Bangladesh.

According to Pauranic stories, after the massacre in Mahabharata, the Pandavas went to Kashi to be at the feet of Bhagwan Vishwanath to atone for their sins. But Shiv left Kashi. Then reports came of Shiv being in the Kedarnath valley. Old sagas inform us that as soon as he sighted the Pandavas, Sadashiv acquired the form of Nandi or Mahish and entered the earth. The Pandavas were able to catch the tail of Nandi or Mahish, but Shiv did not show himself to the Pandavas. Sadashiv presented himself as Panchmukhi Pashupatinath in Kathmandu, Nepal. It is the context of the tales of Mahasiddha Gorakshnath (Gorakhnath) and Kathmandu. For years Kathmandu had no rains because of the anger of Gorakhnath. Nepal has the Akashbhairav temple that shows the furious form of Shiv. The origin of seven rivers mentioned in the Rigveda is in the Himalayas. Adishankaracharya did his Sadhana in the Himalayas and established Jyotirpeeth at Shribadrikaashram to propagate the Vedas. Bhagwan Parshuram did his Sadhana in a two and half kilometer cave in the northeast. In Tibet, the Dalai Lama is the incarnation of Bhagwan Buddha. In Ladakh, Mahatama Kushak Bakula was regarded as Buddha all his life. There are secret messages behind these tales.

Therefore, from the religious and spiritual point of view the utmost duty is to keep the sanctity of abode of gods in the Himalayas. The pilgrim centres in the difficult areas of the Tapobhoomi of Sadhaks in the Himalayas are in trouble because of religious tourism and development projects. The thousands of years old Devalayas have become treasures for tourism. We should know that religious belief, faith and spiritualism is not a toy for tourism. Pilgrim centres

are for Bhagwad Upasana, Sadhana, Archana and prayers. Penance is possible only by suffering pain to reach the place of pilgrim. Pilgrims must travel with the right spirit and cleanse their hearts. Physical desires should be curbed when going on a pilgrimage. Only then the pilgrim can feel the holy vibes of the pilgrim centre. It is the duty of the brotherhood of the Sants, devoted to Brahma Sadhana, and the knowledgeable that they inspire these thoughts.

The question is what is being done to keep intact the spiritual force of the sacred places and those of Mahadev Shiv. Has not religious tourism changed the shape of pilgrim centres? How much have the surroundings near Bhagwan Kedarnath, Bhagwan Pashupatinath, Bhagwan Amarnath, Gangotri, Yamunotri, Bhagwan Badri, Mahaparvat Kailas changed? Are there no gambling and drinking joints near the places of gods? What about houses and hotels constructed on the Kedarnath and other hills? Why is the size of glaciers in the Himalayas shrinking? Why does the ice Shivaling in Amarnath melt? Why do hordes of tourists visit the Char Dhams in India and Kathmandu in Nepal during the summer holidays? What is their connection with religious belief? It has been a tradition for ages that during pilgrimage, the pilgrim turns away from internal foes and dear persons. Do the devotees on pilgrim score Punya by giving up eating a vegetable they like? What is the meaning of delicious food instead of ordinary food being served at the Chhattis on way to the pilgrim centre? How sanctified is the pilgrim really? Did the pilgrim devote himself for the welfare of society? How similar is the pilgrimage and fun-loaded tourism?

Another aspect is that in Kailas Mansarovar, the land of Mahadev Shiv in the divine Himalayas, Yamnotri, Gangotri, Shrikedarnath, Shriadishankaracharya Parvat, Shripashupatinath, Vradhkedar, Shribadrivishal, Bhavishyakedar, Shri Dattareyamandir, Shri Akashbhairav temple etc no authorised versions of Pauranic stories, Tantra-Mantra literature, methods of Sadhana and Mahamatya are available. To find literature on Shaivdarshan, Shivgeeta, Shiv Samhita, Shivdrishti, Shivagam, Akashbhairavkalp, Suryaputri Yamuna and books on the Stotras, Mantra, Tantra, Stuti etc of Shiv is like plucking the stars from the

sky. Authorised literature on the spiritualism of Shivradhana, Buddh Aradhana, Jainaradhana is to be found during the pilgrimage.

Trouble arises when the sanctity of pilgrim centres is breached. According to religious books, it is for these reasons that God's anger invites total destruction. We have to undertake in all earnestness spiritual and physical efforts for the revival of the sacredness of the pilgrim centres. ॥ ॐ ॥



Four Centuries of Conspiracy to Destroy the Sanctity of Kailas Manas

Ancient Western thoughts have been busy in destroying the sanctity of Kailas of Maharudra Shiv of the Vedic era. The Jap-Tap Sadhana and Upasana of Rudra in the Vedic texts continue in the magical saga of the golden age, Satyug, Tretayug, Dwaparyug, Rishiyug and the present Kalyug. The Meru mountain mentioned in the Vedas is the Kailas of the Himalayas. The two arms of the Himalayas are spread from Kandhar in Afghanistan to Pamir, Kashmir to Tibet, Tibet to Assam and right up to Brahmadesh (Myanmar).

For thousands of years Trivishtap, Kinnarkhand, the land of gold which is the present Tibet has been and remains a mystery for the world, especially the West. Trivishtap attracts with its supernatural happenings, divinely magical powers, Indrajal like learning and instant magical creations of all physical objects with Suryagyan. Western scholars, researchers and investigators are engaged in solving the mystery of its natural beauty and strange animals. Some light has been thrown only on a few pages of the mysteries of Kailas and Kailas Manas Sarovar by a number of books and texts—A Sketch of Geography and Geology of the Himalayas and Tibet, Secret of Tibet, Exploration of Tibet, Exploration of Tibet (Pranvanand), History of Tibet, Kailas Puran, Skandpuran Manas Khand, Brahmamand Puran, Manusmriti,

Upnishad, the Ramayana and the Mahabharat, Jain scriptures, Kanjor-Tanjor of the Buddhists, the Tantric history of the Buddhists, Tilopa-Nilopa-Milarepa, The Masters Path, Bharatbhumi, Meghdoot, Kumarsambhav, Gyanganj, Tibet: Book of Dead, The Tantrik Mysticism of Tibet, articles by Sir Francis Younghusband of the Royal Geographical Society, London, A Trip to Kailas Mansarovar (Swami Shivanand, Rishikesh), The Holy Mountain (Purohit Swami), Mahapandit Rahul Sankratyayan, Mahamahopadhyay Gopinath Kaviraj Manishi's Lokyatra, Kailasdarshan (Ramsharan Vidyarthi), Diary of a Pilgrimage to Lake Mansarovar and Mount Kailas (Maharaja Mysore 1931), a book by Vallabhdas Tulsidas Bhatia, Swami Sachchidanand Saraswati and Students' New Horizon and Physical Culture, Shriadishankaracharya Jeevanvrat, Tibetan Chogkhap book, Gupt Bharat ki Khoj (Paul Britton), Gurjeof's book on the search for the supernatural, Acharya Padmasambhav's compilation, the works of Acharya Deepankarshrigyan, the Panchang of the Kashmiri pandit in Tibet, Somnath—Rabyud, Jagadguru Shankaracharya Swami Brahmanand Saraswati, the Aarsh Granths of the last Mahteerth etc. The rest are still in the womb of mystery.

It is necessary to understand what has been the purpose of the tough journeys of British scholars into the Kailas region over a period of 500 years. The father of Britain's Lord T.B. Macaulay was John Macaulay, a priest of the Presbyterian Church. In 1833, Lord Macaulay was the fourth member of the highest operational council of the East India Company which was expanding its hold over India. In 1832, Macaulay had visited Madras. In 1835, he made his dictatorial recommendation to replace Hindi by English as the medium of education. That is to say, Indian literature be taught from the English point of view. Behind it was a dangerous conspiracy. On February 2, 1835, Lord Macaulay said in London: 'I don't think we will ever be able to divide India without destroying its base. The spiritual and cultural heritage of India has a firm base. Therefore, I propose that we change the old education system and culture so that Indians begin to think that the British culture is superior to theirs. As a result, Indians will lose their self-respect and culture. They will thus be the kind of Indians we

want (enslaved). We shall be able to rule the country in true sense.' It is crystal clear from this that in about 300 years, the Western countries have been able to uproot the roots of Indian culture and spiritualism that goes back lakhs of years. As a result we read in English language books about Trivishtip Tibet, Kailas Mansarovar etc and what we are being taught deliberately.

A Sketch of Geography and Geology of the Himalayas and Tibet (1907, Govt of India) does not contain the survey maps of divine Mansarovar. How did the then British officers obtain rare manuscripts of temples and mutts in Western Tibet (Kailas Mansavale)? In the pre-Christ era the philosophical Guru of Alexander who came from Greece to conquer India returned with rare ancient texts of Dev Vani and scholars. Attacks by foreigners in the pre-Christian era saw destruction of the library of Texila University by fire in a matter of six months. There was a conspiracy to destroy the authorised books and volumes of Kailas Manas.

Asia, particularly India, is standing on the foundation of spiritual belief and dharma. Trust in religious belief and God prevails in Misr (Egypt), India, Tibet, China, Mongolia, Siberia, Japan, Myanmar, Cambodia, Vietnam, Russia, Malaysia, Indonesia, Thailand, Bhutan, Nepal, Sri Lanka etc. As against this, in the West belief in God is tested by the yardstick of science. Laboratories in the West have been engaged for years in discovering the minutest point, the God Particle which remains a mystery. Shrikailas Manas Sarovar, the place of Tapasya of gods by Rishis from pre-Vedic era to Pauranic era, the era of the Ramayana and Mahabharata and the last 10,000 years is the most revered place in the nations of Jambodweep. Disciples of Vedic dharma, culture, Satvat Sanatan Dharma, Buddhism, Jainism, Taoism etc from Eurasia to entire Asia cannot entertain the unholy thought of climbing the sacred Shivaling-like Shrikailas mountain and Manas Sarovar created by the Prajapati Shribrahma. The official deity of Shrikailas Dharmapal carries Mundmaldhari, Trishul, Sarp (snake), Gajcharma, Damru, Pash etc. Everyone bows before the lion-skin wearing Dharmapal (Shiv). ॥ॐ॥



Excuses for Experiments at Kailas, the Foundation of Indian Culture

The bathing place associated with Mahadevi Uma Rudrani Parvati, Gaurikund or Gauri Sarovar near Shrikailas has been accepted as a sacred spot. Throughout the year it remains covered by snow. After years water becomes visible in Gaurikund only by chance.

Therefore, a boat ride in the lake of Jagatjanani Jagdamba Parvati is beyond imagination. Within the Kailas perimeter the Kubertal of Dravyapadhi Yakshraj Kuber is also respected. Boat riding in Ravantal of Lankeshwar Dashanan Ravana in the Kailas Sarovar area also attracts the wrath of Lankadhipati. But Kailas Manas is the place of pilgrimage of nine ancient religions—Vedic, Sanatan, Bhagwat, Bauddha, Jain, Tao, Shinto, and Bone Ekantau.

A sketch of Geography and Geology of Himalaya and Tibet carries a description of Kailas Manas. In the first half of the 20th century during the British rule motorised and rubber boats were introduced in Mansarovar of Kailas, the home of the mysterious Brahmailya. It was the first time in thousands of years that boats plied in Manas. It was used to gauge the depth of the holy Manas Sarovar. The plying of the boat helped achieve more than one aim. First, that Manas Sarovar possesses no divinely magical power arising from the thought of Prajapati Brahmaji (What did Prajapati Brahmaji do to save the sacredness of Manas created for ancient Rishis?). Second, Creation of Manas by gods is mere myth. Third, Manas Sarovar is like other lakes. Fourth, it marked the beginning of understanding the mystery with scientific research the mystery of the Manas. Fifth, a campaign began for demolishing the foundation of the belief of disciples. The Westerners ask that if there is Parbrahma why he does not present himself to protect the godly waters of Kailas. Why should Parbrahma show himself in the form

of a human?

It is a separate matter that geologists have not been able to solve the mystery behind the roar of the lion, tiger's growl, elephant's trumpeting, enchanting songs of birds etc in Kailas. From which part of the universe does the ray of light come to Manas? How do cracks ten feet deep suddenly appear in Manas after a storm and rock-like snow shoots up into the sky? Why the five-coloured sand of Manas Sarovar is creating yellow clay and goldenline Shaligram? What is the reason behind the high tide in Manas? How does the water of snow in Kailas travel 150 km to Manas when the circumambulation of Kailas is 45 km and that of Manas is 80 km? The West is propagating the idea that people from other planets have been coming to Manas in flying saucers. Science in these planets is far advanced than ours.

If the Western world is to be believed then below the deep waters of Manas is a laboratory run by people from the more advanced planets and Meru Kailas Pyramid of Shivpuri is like the pillar of pyramids made by people from other planets. Contact with other solar systems is established from the summit of Shrikailas. The West calls Mahadev Shiv the best scientist of all the planets. They also uphold the belief in holocaust brought about by Mahadev. Research by scientists of the world has revealed that the waters of godly river Gangamata and holy Kailas contain from normal to one a half time more of atomic particle radiation, chromium, natural minerals etc. This is what gives it the magical perennial fresh divine power. The reasons behind the extraordinary deposit of atomic particles in Shrikailas and Shriganga are yet to be established. It is also worth mentioning that 29 lakh years ago the Rishis who could listen to the gods knew about Meru. Puranas, Ramayana and Mahabharata have references to Meru in Jambodweep. That was the reason why sacred Meru was also chosen as a sacred place by Bhagwan Buddh, Laotse, Jain Teerthankar etc.

It is unfortunate that about 80 years ago during the British colonial rule the folly of a boat ride was allowed in Mahadevi's Gaurikund and Lankeshwar Ravana's Rakshtaal. (Evidence

is available of a great war with sophisticated atomic weapons between Lankeshwar Ravana and Shriharivishnu's incarnation, Shriram.) Roads have been constructed on either side of Kailas in the name of providing facility for pilgrims. Religious tourism is being encouraged. It looks as though Mahadevi and Lankeshwar are being challenged because they cannot protect their lakes. How do human forget that if they accept the challenge in the form of an ordinary mortal then how will they be called gods? God is omnipresent, omnipotent and almighty. Parmeshwar is formless Nirgun Brahma. Why do we want to see him in Sagun Brahmaroop? Brahma is the fire in mind. Indian spiritualism is like endless space. The West does not know that according to Gautamdharma sutra and Manusmriti, Sadamanviyagun is Dharma. There is a difference between Dharma and Adhyatam.

Ancient texts have described Shrikailas Manas as Mahateerth. According to the sages, the journey to Kailas is arduous. It shows the path to mankind to meet Ishwar. It is improper and against people's belief and trust to use the water of Kailas for boat rides etc and do research on it from geological and scientific point of view. Historians say that during the medieval time as well as the Moghul rule (Badshah Akbar) the sanctity of Shrikailas was intact. From the Ashoka period in the pre-Christian era to the British rule Shrikailas Manas remained under Indian sovereignty. Only some token representatives of rulers in Tibet and the Dalai Lama, who had no power, lived in western Tibet of Shrikailas Manas.

It is important to write that during the invasion by Alexander and political instability after it, Indian philosophers, religious scholars, Vedas experts and Tantriks turned their attention on Kailas and Tibet. The effort to save rare ancient texts gave rise to Tibetan Bhot with a mixture of Sanskrit and Kashmiri Shardalipi. Devotees have been working for centuries on the experimental form of mantra-tantra-yantra worship in Tibet, especially Shrikailas. How justified is the ill-founded physical attempt on the spiritual, religious and cultural Mahateerth of India? May Mahadev Shiv pardon these misleading minds. ॥ ॐ ॥



The Progenitor of Yog Hiranyagarbh Vibhu Maharaj: How the Yog Manus Met Paramshiv

The progenitor and authority on Yog was Hiranyagarbhi Maharaj. The Mahabharata (13/342/96) has described Hiranyagarbh in superlative terms. There are stutis on him in the Vedas. The Yogis perform prayers in his name every day and call him Vibhu. It is written in Shrimadbhagwat (5/19/13), 'Oh Yogeshwar! The Yog skill is the same which Bhagwan Hiranyagarbh has described in Vayu Purana (4-89).' The Vedas mention stutis for Hiranyagarbh Maharaj who appeared with four faces. He is worshipped by the Yogis. He was honoured as Vibhu, Virich, Aj, Chaturmukh, Jagaatma etc in the Vedas. He is 'Mahanit cha yogeshu'. A Famous commentator says, 'Yogeshu avam mahaniti pratham karyam,' meaning this is the Mahaniti of Hiranyagarbh Maharaj. He learnt about Yog before the Vedas. It is written in the Rigveda (10/121/1) Hirangarbh existed as the only Pati of all Bhootas. He adopted both the earth and Swarglok. We worship this inexplicable god. Yog Vidya came before the Vedas. Actually, the Vedas came out of Yog Vidya.

With the changing times many have started to cheat the people in different ways--by writing books on Yog, deliver speeches, keep long matted hair and rub their bodies with ash, establishing various Asanas, consume Ganja, Charas, Bhang, raise their eyebrows and contort their bodies to demonstrate some Yoga exercises. It is very important to be wary of such people as is the need to teach proper Yog.

The most contemplative people in the world in ancient days were Indians. After considering all aspects of life, proper principles were decided for each of them. The aim was always to have peace and happiness in this world and the one beyond. They fixed goals that not only benefit them but the whole world. Their routine from morning to night was such

that the chores performed brought happiness and peace to all. But with the change in times it was natural that some deformities crept in. The Yog Sadhan has good elements which begets health benefit, concentration, tolerance, progress, Bhagawadarshan, Bhagwadprapti, advance in career etc. Therefore, it is essential to regenerate Yog in its true form and present before the common people its high ideals.

The meaning of Yog is to be with Shribhagwan, to get Bhagwan or be like Bhagwan. This is the ultimate goal of man. Until the man reaches this stage, the cycle of birth and death will not stop nor will he achieve satisfaction. That will be called Yog. The method of achieving it becomes Yog. The methods of Karm Yog, Gyan Yog, Raj Yog, Lay Yog Bhakti, Dhyana, Sankhya, Mantra, Lay or Hat are Bhagwanmukhi. That is Yog, the rest is Kuyog which generally leads to downfall.

Shruti is the Gyanroop Ved presented by Trikaladarshi Maharishis. What is found in the Vedas is true and that which is not found does not exist. Yogi is the one who can understand the true meaning of all that is said about Jad Chetan, Lok Parlok, Swarg Nark, Pap Punya, Karm Akarm etc. Yogabhyas enables meeting with Ishwar and brings out the deep Vedic Tatvas. There are ten main Yogs according to Yohshastra-Hat Yog, Raj Yog, Ashtang Yog, Lay Yog, Dhyana Yog, karma Yog, Bhakti Yog, Sankhya Yog, Mantra Yog and Gyan Yog.

The secret of the Yog Sadhana is contained in Shri Shiv Samhita, Shri Gorakh Samhita, Siddh Sidant, Maharishi Patanjali Krit Yog Darshan, Maharishi Bhardwaj Krit Karma Mimansa Darshan, Maitri Yog Samhita, Hat Yog Samhita, Lay Yog Samhita, Raj Yog Samhita, Maharishi Vashist Krit Yog Vashisht, Yagyavalkya Samhita and Purnas and Tantras.

The Navchakras of Yog are: (1) Mooladhar—this Chakra is Bhagakriti. It has three Avritis. It is the main centre of Apan Vayu. It is as glorious as the Agni Shikha over Kandmool and its Kambeej is 'Kali'. It has Swambhu Ling. (2) Swadhishtan-Like Pravalankur it is Paschimukhi. (3)

Manipur- It is Nabhi Chakra. It is a special Vidyutvarn from Panch Avrat. The Chittashakti Madhyashakti remains in the Bhujangvyastha. (4) Anahat- It is located in Hriday Desh. It requires Jyotiswaroop Hans Dhyani. (5) Vishudh-This Kal Chakra is situated in Kanth Desh. Its left side has Ida, Pingla on the right and Sushman pulse in the middle. This Chakra requires concentration on Nirmal Jyoti. (6) Agya-This Chakra is in Bhumadhya. It is also called Bindu Sthan. It requires Vartulakar to concentrate on Jyoti. (7) Talu-It is Lalatna or Talu Chakra. It is called Ghatika Sthan and Dasham Dwar Marg. Manolay is done in its Shunya Sthan. (8) Braharandh-This Chakra begets Nirvana. The concentration is on a place called Jalandhar. (9) Sahastrar- It is Brahm Chakra. It has established Arth Shakti. Concentration on Chinmooyi Shakti leads to salvation. ॥ ॐ ॥



Avanti Ujjaini: Axis of All Three Worlds Provides Protection in all Eras

Jyotiling Mahakaaleshwar of the earth is the axis round which rotate Shritarkeshwar of the sky and Hateshwar of the world below. Ancient texts have located Avanti Ujjaini on the Shunya Rekha which stretches from the depth of the Sinhal Dweep in the Indian Ocean and the height of Meru mountain.

Vedic literature has also described the Shunya Rekha as Madhya Rekha. Shrisanatkumar has called the Shipra river of Ujjaini as the most Punyadayani river on earth. This sacred river is famous as Jwarghani in heaven, Papaghani in Yamdwar, Amritsambhava in the world below and Shipra in Vaikunth.

According to Pauranic commenatries, Mahadev Shivji took 'Mahapashupatastra' from Raktdantika Chandika Devi in Mahakaalvan. Armed with it, Sadashiv was able to slay the powerful enemy Tripurasur who thus became 'Ujjit'. This

is why the the Mahakaalavan area came to be known as Ujjaini. There is a story that Shiv performed the destructive Raudra Tandav dance after the wife of Mahakaal Shiv Dakshyani jumped into the fire at the Yagya of Prajapati Daksh. Later, the elbow of Bhagwati Mahadevi Dakshyani Sati fell in the Mahakaalvan area near the Shunya Rekha on earth. Ujjaini was thus named 'Peekasthan'. The Mahakaalvan area came to be known as Akravanti because it had abundance of mines of priceless jewels.. In course of time, the name Akravanti transformed into Avantika.

The Nabhikshetra of Avantika has been described as 'Manipurchakra' in Varah Puran. The Adhishtatra of Manipurchakra is Mahadev Mahakaaleshwar himself. The glory of Mahakaaleshwar Avantika has been described in Ling Puran Matsyapuram, Vishnupuran, Skand Puran, Shiv Mahapuram, Vaman Puran etc, besides the Ramayana and Mahabharata. In the Kishikandh episode of Valmiki Ramayana Vanraj Sugriva asked Devi Sita to be searched in Avanti: 'Aabravantimavanti cha sarvamevanupashyat'. Vanraj Sugriva was familiar with the dense forest of Avanti. He said, 'Avanti mangalepa cha tatha chalkshitam vanam'. In the Vanparva of Mahabharata the Mahakaaleshwar area has been described as Kotiteerth. 'Mahakaalam tato gachchentriyato niyatashan/ Kotiteerthmupasprishya haymedhphalam labhet'. Touching this area begets the benefit of Ashwamedh Yagya. According to the Brahmapuran, Agnipuran and the Pretkalp of Garudpuram Avantika Ujjaini helps attain freedom from all worldly ties.

In the aashram of Mahamuni Sandipani who came to Kashi from Ujjaini Shrikrishna, incarnation of Bhagwan Shrihari Vishnu and Shrisheshnag incarnation Balbhadrabalram received education. On the arrival of Simha Rashi of Devguru Brahaspati after 12 years a Punyadayani Simhast that destroys all sins is organised in Mahakaaleshwar forest. River Shipra takes the form of the holy river of Vaikunth. Bathing in it fulfills all wishes. From the spiritual and religious point of view, the Mahakaaleshwar forest resonates with positive vibes because for ages it has been the place for Tap by gods, incarnations, Siddh, Munis and Rishis etc. Ujjaini instantly transports one to the Param stage with

Dhyan, Jap, Tap etc. Sadhana near the Shipra river of the Siddh Bhoomi Vaikunth is aided by invisible divine souls. Spiritually, Vidhayka power comes from being situated on the zero line.

Historians believe that Vikramaditya, the creator of the Vikram Samvat, was the emperor of Ujjaini. Rajkumar Mahendra and Rajkumari Sanghmitra of Ashok, grandson of Emperor Chandragupt Maurya, were also born in Ujjaini. Prince Ashok started from Ujjaini to become the emperor of Patliputra. Mahakanchan Shresth, prominent disciple of Bhagwan Buddha, was also from Ujjain. Mahakanchan propagated Buddhism in Sursen, Matsya etc in north India. In the Thori and Jatak tales, Ujjain has been bracketed with the holiest places. Bhagwan Mahavir performed intense Tapasya in Atimuktak cremation ground near Ujjaini. Sadhak Siddhsen Divakar created devine Bhaktambar stotra, endowed with divine powers, in the Mahakaaleshwar area. Ujjain has been for centuries the religious centre of Sanatan Bhagwat, Buddhist and Jain religions. Bhartrihari, brother of Emperor Vikramaditya, 57 years before Christ, was the chief guru of Nathpanth. Nath Yogi is credited with the writing of Bhartrihari Shashtra of 25000 shlokas and Tripadi (part of which are with the Berlin library), 3000 shlokas Pe In (Bedavriti) which Chinese traveller Itsing has mentioned and Dharmapal wrote its commentary in 14000 shlokas, Vakya Padiya of 700 shlokas (its commentary has 7000 shlokas) and Trishataks—Shringar, Niti, Vairagya. Vakya Padiya has been acknowledged by scholars as the last text of Sanskrit grammer. Bhartrihari took Samadhi in Sariska near Alwar, mentioned in Manusmriti. Among the Navnaths the Yogiraj of Ujjaini Bhartrihari and Matsyandra Nath and Gorakshnath added new chapters.

In the field of spiritualism, Ujjaini has been accepted in all ages as protector of Dev, Pranimatra and Vanaspati (medicine and seeds). Among the other names of Avant Teerth are Pratikalpa, Kumudati, Vishala, Hiryaanvati, Padmavati, Kanakshringa, Kushsthal etc. Skand Puran has regarded the Avant Khand as the holiest in the Ujjain pilgrimage.

‘Tasmadhithkaram kshetram, karunam cha suroattma/
Tasmaddashgunam manye prayag teerthmuttam/

Tasmadshguna kashi kasya dashguna gaya/ Tatodarshguna
prokta punyada cha Mokshasthali/”

The seven Puris have been declared as facilitator of
salvation:

‘Ayodhya Mathura Maya Kashi Kanchi Avantika/ Puri
dwaravati chaiv saptaita mokshadayika/”

It is written about the Navrattanas of Samrat Vikramaditya
of Ujjaini: ‘Dhanvantrikshpankamarsimha shankuvetalbhatt
ghatakharpakalidasah/ Khyata varahmihiro nripte samaya
ratnani vai varunchrnavra vikramasya/”

Ujjaini has been connected to Bhargukatch, the centre of
Bhragus. During the time of Adishankaracharya, Sudhanva
was the king of Ujjain. He tried to restore the glory of Avanti.
On the bank of Rudrasagar is the Harisiddhi Devi temple of
Maharaja Vikramditya. Each year the Samrat used to offer
the sacrifice of his ‘head’. Mahadev Shiv gave the name
Harsiddhi to Jagat Janani. ॥ ॐ ॥



Siddhi-Sadhana in Neelkanth: Kathmandu-Rishikesh- Kalinjar-Rajaurgarh

The churning of the oceans was the result of gods feeling
deprived. The gods and the demons came together as
equal partners to churn the oceans. Finding the right tool for
churning (Rai-Bilauni) and an infinitely long rope became
a problem. At last Mahadev Shiv was approached to find
a solution. The Sumeru Mandrachal mountain and the
Mahasarp (serpent) Vasuki were used as the churning tool
and the rope respectively.

In the beginning the churning process yielded Kalkoot

poison which was to be taken by Shribrahma, Shriharivishnu and all other Vedic gods. According to the Purana, Mahadev Shiv agreed to consume it in the interest of the three Loks. Naturally, Shiva Bhagwati became cautious. She knew the consequence once the Kalkoot poison went down the throat. She planned to keep the poison frozen in the throat. Maharudra Shiva started to drink the poison joyfully. It began to burn his lips, tongue and throat. Using her divine power, Rudrani Shiva froze the poison in the throat. The poison began to burn the throat of Maharudra. Devi repressed that effect. But the throat of Maharudra Mahadev turned blue because of the poison and he began to be called 'Neelkanth'. He set an example for doing something for the greater good of all of universe.

It is very important that in the Himalayan region of Himvan Neelkanth was a country. In later years, its name was changed to Nepal. Kashtmandap (Kathmandu), the capital of Nepal, has a Panchmukhi Shivling like Pashupatinath. Adishankaracharya Maharaj established the Sphatik Shivling brought from gods' land Kailas in Kathmandu and revived Vedic worship of Bhagwan Pashupatinath which had remained suspended for years. The most talked about Devalayas of Shrineelkanth Mahadev are near Rajaurgarh (Sariska, Alwar), Kalinjar fort and Rishikesh. Each of the there Neelkanth Mahadev Devalayas has its own history. Rajuargarh is in Paranagar of Matsya. Manu Samhita describes Matsya as the place of Sadhana by Rishis and Munis. It was on the sacred land of Matsya that the son of Vedic Rishi Vashishth, Maharishi Parashar performed the demon-destroying Yagya and wrote books on astrology. In the Nath sect after Guru Gorakshnath, the much talked about Bharttrihari Nath travelled from Ujjain to Matsya for Sadhana.

Spiritual Paranagar is situated in the dense forests of Sariska which is part of the Aravali range. It has about 364 ruins of Shiv temples. Excavations there led to the recovery of 23000 idols. But these temples do not have idols of Nandi, Parvati, Ganesh and Kartikeya. It surprises that Shiv temples do not have traces of the Shiv family and their vehicle. According to the Shastras, only the Devalaya with Shivling possesses the

infinite divine power. The lone Neelkantheshwar Mahadev temple in Paranagar is safe. According to historians, the golden period in Paranagar was from the sixth to the tenth century under the protection of Gujar Pratihara Kshatriya. Thus, the Neelkantheshwar temple of Paranagar (present Rajaurgarh) is 1000 to 1400 year old. The temple has a square Jaljhari which is about two feet high on which is placed the Shivling. Two raised circular lines on the Shivling are according to the Tantra. The carvings in the temple are mesmerising. At the entrance of the temple are carved figures of dancing Yaksh, Gandharva, Kinnar, Apsara, gods and goddesses. The pillars and the inner courtyard are also carved beautifully. A sense of peace and Divya Chetna pervades the Garbhagrah of blue-black Neelkantheshwar Mahadev. The Pooja-Archana is performed by the Yogis (Jogis). In summer, the Garbhagrah is filled with water. Below the hill is the Manas Sarovar.

It is commonly believed that the spot where the Kalkoot poison was taken is the Neelkanth temple of Kalinjar or the Neelkanth of Paranagar Matsya in the middle of mountains of Nepal and Rishikesh. In Nepal the spot where Mahadev consumed Halahal is not known. But Neelkanth Nepal appears to be the correct location because of its proximity to Sumeru-Meru-Sambala and the Sharda area (Kashmir), the land of Vasuki snake.

The Chandels of the Shaivism ruled in Bundelkhand 1000 years ago. Historians write that the Kalateet fort was named as 'Kalinjar'. Construction of the fort continued from the 9th to the 13th century. Kalinjar remained intact even when Mahmud Ghaznavi attacked the Somnath temple. The Neelkanth temple with 165 steps is attractive. The ravages of time have destroyed the dome of the temple. But captivating carvings can be seen on the rocks and pillars. The pillars of the Mandap in the temple are beautiful examples of the Chandel craftsmanship. The Archeological Survey of India has displayed 874 rare idols recovered during an excavation.

Before entering the difficult approach to the temple is an attractive figure of Mahaganapati on a huge rock. The Mandap enables Darshan of Chaumunda Devi. The rocks

beyond the Mandap has a huge Neelkanth Shivling carved out of a rock. It is amazing that the stone on huge rock acts as the door. The Neelkanth Ling is always soaked in water that comes from a mysterious source. The Shivling in Rishikesh receives natural water flow. The first rain of the season performs the Rudrabhishek at the Neelkanth Ling of Paranagr Matsya. Close to the temple are a step well and Manas Sarovar.

The craftsmen of Kalinjar sculpted from a rock a 24 feet high statue of the Mahakaal-Maharaudra form of Kalbhairav with 18 hands. The face and eyes of Kalbhairav reflect internal peace and the truth about life. The Neel Sarovar (lake), reached after descending 35 steps from the temple, was also carved out of a rock. It is understood that on its walls are written in a symbolic language the secret of a treasure. The search for the Kalinjar treasurer has been going on for centuries. In Rishikesh in the middle of the Himalayan mountain range is a Peepul tress below which lies the main Neelkanth Shivling which perennially receives Ganga water.

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The Secret of Dwarka: The Town of Ranchod Shrikrishna

Beyond Mumbadevi at the bottom of the deep sea near old Dwarka have been found nearly 10,000 sculpted stone pillars built by craftsmen with magical skills. Archeologists feel this extraordinary find is linked to the era of Yogiraj Shrikrishna of the Mahabharata.

Travelling from the present Dwarka to Budhi Dwarka-Bhet Dwarka during the pilgrimage to Dwarkadham of Shrikrishna is auspicious. The devout use the yellow soil of Dwarka as sandalwood. Budhi Dwarka is about 30 km from Dwarka town. Budhi Dwarka is a tiny island in the sea. The nearest port town is Okha which is also connected by rail network. On way to Okha on the western coast can be seen abandoned boats and fish left to be dried. No pond with

water is visible on the way. Okha is dominated by Gujaratis wearing traditional dresses. After collecting Prasad, flowers, incense, clay lamp and sandalwood, the pilgrims take a motorboat to Bhudhi Bhet Dwarka, which often carries 100 pilgrims. Surrounded by water in all directions, Budhi Dwarka looks like a dot. It takes about half an hour to reach main Dwarka of Shrikrishna. According to Pauranic narratives, before the main Dwarka submerged in water, Shrikrishna had sent a message to Gandivdhari Veer Arjun to rescue 16108 queens.

The Dwarka of the Mahabharata era was in a patch full of trees in the middle of a sea. Budhi Dwarka has almost no remains of the attractive palaces of Shrikrishna. The statue of Shrikrishna in the sacred temple is blessed with awakening and power. But Budhi Dwarka deepens the mystery of the real Dwarka of Shrikrishna. But where are the mythical Rukmani, Satyabhama, Pradyuman and other Rajprasads in the Dwarka of the Mahabharata eras? Where under the water are the palaces of the ministers and sky-high buildings in Shrikrishna's old town? Does the rare treasure of craftsmanship buried under the gulf of Trombay belong to Dwarkapuri? Why was the search for Shrikrishna's Dwarkapuri not taken up after Independence? The archeological survey department and navy's divers can jointly take the initiative to locate Dwarkapuri. The discovery of the real Dwarka can add a new chapter to the history of ancient Indian culture. It may be mentioned that at the age of nearly 122 years, Yogiraj Shrikrishna had given a lecture on Navgita to Udhav. It is known as 'Udhav Gita'. It is considered more important than the Gita compiled in Kurukshetra as Gyan given to Veer Arjun by Shrikrishna. Prof. Shyam Sharma Vashisth and Acharya Ravi Shankar Dwivedi Shastri have revealed that at the end of each chapter in the two Gitas it appears Shrikrishna's exhortations have ended. It is surprising that the exhortations start afresh in new chapters. The great scholar of ancient Indian culture, Prof. Damodar Dharmanand Kaushambi has revealed new facts about the Gita. It is a moot point where in Dwarka did Shrikrishna give a lecture on Gita to Udhav. Some people still live in the small lanes of Budhi Dwarka.

Nishad aimed his arrow at Shrikrishna's footprint mistaking it to be the hoof mark of the deer. As a result life went out of 122-year-old Shrikrishna. The spot came to be called 'Ban Teerth'. It remains to be known whether the Nishads, Kiratas, Shabars etc looted the Rajranis at the residence of Shrikrishna. Why was the unconquerable Gandeerv of Arjun, son of Devraj Indra remained unused? The place of meeting of Bhakt Shiromani Sudama and Shrikrishna and the giving of two Bhuvans still remains unknown. It takes about nine hours to travel from Gandhinagar, the capital of Gujarat, to Shrikrishna's Navnagari Dwarka. According to Purana and the Mahabharata of Krishnadwyapayan Vyas, there were constant fierce fighting between Shrikrishna and Samrat Jarasandh. As a result of relentless attacks by Jarasandh, crisis loomed over Shrikrishna's beloved towns of Mathura, Vrindavan and Govardhan. Peace in Mathura was in danger. At last Shrikrishna called the magician craftsman Vishwakarma Dev and asked him to build a dazzling new town and palaces on the Western sea coast, more than 1000 miles away from Mathura. With his craftsmanship Vishwakarma Dev built a better magical town. Then, Shrikrishna accompanied by Bandhu Bandhav and citizens went to Dwarkapuri and it was called Ranchod because he had withdrawn from war against Jarasandh. In the new Dwarka of Shriranchod Krishna is the Dwarkadheesh temple near the sea. It is commonly heard that Raja Vajnam, Vansh Raja of Shrikrishna, got the Dwarkadheesh temple built 2500 years ago. It has a 156 feet high religious flag which is visible from 10 kilometers. The architecture and the statue craft of Dwarkadheesh is impressive. The carvings on the black statue in the temple is fascinating. Dwarkadheesh is decorated with traditional silken clothes, garlands of jewels, gold ornaments and the crown. The statue of Shrikrishna captivates the large number of pilgrims who jostle with each other to view it. A devotional atmosphere pervades with the Jaijaikars of Dwarkadheesh and Shrikrishna prayers. The Arti in the temple is a sight worth watching. On the sea coast, two kilometers from Dwarka is the uninhabited temple of Rukmani, the head queen of Shrikrishna. Travelling in a chariot, the thirsty head queen drank water without the permission of the always angry Durvasa Muni. The Muni cursed her to be separated from her beloved Shrikrishna.

According to Dharma Shastras, Shrikrishna set up a plan to crush Devi Rukmani's arrogance and pride and Rishivar cursed her. The Ranchoddas temple and the Shardapeeth of Jagadguru Shankaracharya in Dwarka are also worth visiting. ॥ ॐ ॥



Gyan-Vidya: Better to be Erudite than being Emperor

According to ancient Indian literature, an erudite person is better than an emperor. Texts on morality and ethics say that an emperor or a king is respected only within his country but an erudite person is respected all over the world. Problem is that worldly material education is acquired in the process of higher learning, not the education that is for the welfare of all. Ancient India had a unique tradition of Vidyadan, literally donating education. The educators charged no fee from learners in Gurukuls. The teachers in Gurukul taught the students both 'Avidya' and 'Vidya'. That was the first step to becoming 'Vidyvan' (erudite).

Acharya Vishnu Gupt 'Chanakaya' listed 2339 years ago Shwan Nindra, Bakodhyanam, Kak Chesta etc as some of the qualities of students. The Udyog Parva of the Mahabharata says: 'Skharthin kuto vidya vidyarthin kutah sukham/ Sukarhi va tyajed vidyam vidyarthi va tyajeda sukham.' That is to say, Vidya is not for those who seek pleasure. If enjoyment is more important then give up learning. Moral and ethical texts have written: 'Vidyaturanam na sukham na nidra.' It means those who want to learn neither rest nor sleep. Chanakaya has asked for the generation of only that kind of wealth which attracts neither thief nor any powerful person who can steal it. All kinds of wealth is destructible not education. A famous shloka of the moral and ethics code Hitopadesh is: 'Vidaya dadati vinayam vinayamdadati patratam/ patratvadhnamanpoti dhanardharm tatah sukham.'

Education brings courtesy and refinement. It builds

character which enables acquisition of wealth which in turns brings Dharma, Moksha and Kaam/pleasure. That is to say that education is the basis of all these. Bhavbhuti, author of Uttar Ramcharit has said: 'Gunah puja sthanam gunishu na cha lingam na cha vaya' ('Gunis', knowledge and education are worshipped, not the men and women and their age). Acharya Vishnu Gupt believed that those born in rich and privileged families and blessed with youth and beauty but deficient in education are as unattractive as the Kinshuk flower without fragrance.

Moral and ethics texts have gone to the extent of saying that parents who do not educate their children are their biggest enemies because the uneducated person would stand out like a sore thumb in a gathering of the educated. It makes it clear that it is the duty of parents to start educating their children from their childhood. Bhakt Kavi Kabir has said: 'Guru kumhar shishya kumbh hai/ Gad gad kate khot, andar hath sahar de bahar mare chot.' Nitikars have warned that the child should be nurtured with love for the first five years of life and later at the time of education strict discipline should be observed. Continuous love and affection can lead to many defects in the personality of the growing child. Then treat him like a neighbour.

The Sanskrit grammarian Muni Panini has paid respects to those who lift the darkness of ignorance by dispensing education and knowledge. Yogiraj Shrikrishna has called Akshar (letters) Parbrahm. It means that letters and words are knowledge, which is awakening which in turn is the truth which is Brahm. The Brahm Vakya, the ultimate word, in the Vedas is learned as long as you live: 'Swadhyaynyam praditivyam, yavjvivamdheet vipra.' To received education, eight things have to be renounced: lust, anger, greed, taste, make-up, playfulness, excessive sleep and too much of Seva.

'Kamam krodham tatha lobham swadam shringar kautuke
Ati nidratiseve cha vidyarthi hyasht va varjyate.
Education becomes friend in foreign land. 'Vidya mitraam
pravaseshu'.

A sentence in ancient texts is: 'Anant shastram bahulasch vidya swalpasch kalo bahuvighanta cha/ Yatsar bhutam tadupasneyam hanzo yatha ksheer bhivambumadhyat/'

The Vedas and Shastras are infinite and education is of many types. One life is not enough to imbibe all the knowledge and learning available in the Shastras and books in the world. Besides, many obstructions may have to be overcome. It is better to follow the Hans who drinks only milk which is a mixture of milk and water. People should take the essence from all knowledge. According to Kamandakiya, in ancient times four areas of learning were thought to be enough to make a person knowledgeable: philosophy; three Vedas with sub-Vedas dealing with medicine, architecture, engineering, communication; Varta (agriculture, commerce, trade, animal husbandry), Shashvati (administration, management and criminal law). In Kavya Mimansa Rajshekhar gave account of learning 14 types of Vidyas and Shriharsh wrote about 18 Vidyas in Naishdhiyacharit. Manu added Adhyatam Vidya to the list. In Devbhoomi Bharatvarsha the essence of learning has been explained in very simple words. Vidya-Gyan protects like the mother and helps like father in engaging in useful works. Just as the beloved pleases the mind by removing all pain. Fame spreads in all directions and brings success and wealth. What does education not bring? Remember, the secret of atomic power was discovered after deep study of the first Veda, the Rigved. The Richas of Rigved have disclosed the secret of Surya Vigyan. The problem is that the thousand years of foreign rule saw the basic form of the Vedas transferred to Germany and it is rare to find someone who can truly analyse and comment on the Vedas. Don't forget, Veda means Vigyan- science. That is why 2339 years ago, Vishnugupt Chanakya creator of Kautalya Arthshashtra, was a professor at Taxila in India. Taxila University attracted scholars from all over the world. Later during the Maurya empire, Nalanda University was in limelight. It is unfortunate that foreign invaders indulged in the hateful act of drying up the fierce Ganga of Indian Gyan by burning rare books collected over thousands of years at Taxila and Nalanda. It is a different matter that thanks to the tradition of Shruti and Smriti, ancient Indian texts were re-written. India was the Gyan Guru of the world yesterday

as well as today. Researchers from England have linked the development of culture and civilisation to Mohanjodare of 5000 years ago. But 5500-year-old Egyptian pyramids, 7500-year-old grand pyramids of old Mexico, 8000- year-old Ahad civilization, 10,000-year-old Taxit Pillars etc bring out the reality of Gyan, Vigyan, Vastushastra, Sikhsha etc being thousands of years older. Thus, education is the pride of India. So, 'Vidyarjan kare, avidhya tyage'. ॥ॐ॥



The 2517 years of Adishnakaracharya: A Great Saga: A Glimpse of Shankaracharya's Life & Time: Controversy and Truth

Controversy has surrounded the era of Adishankracharya, famous for the Advaitya philosophy, from the British colonial days. Western scholars have deliberately tried to show him as belonging to the 7th, 8th or 9th century, instead of 509 years before Christ. Some scholars in Britain and Germany have been propagating that he belonged to the year 788 A.D. Famous Western scholars like Max Mueller, Col Mackenzie, Dr Buchanan, Colebrooke, Sinate, Burth, Duncan and Weber presented poor evidence to prove that he belonged to the 11th century. Moniar Wilson thought differently. Why are the Western scholars not accepting the truth?

Ancient Indian texts say that Shrishankaracharya belonged to the period 2600 years ago, which is to say five centuries before Christ was born. The Brahmviday scholar T. Subbarao provided research-based facts 132 years ago. It is important to understand what the Western scholars thought about Shrishankaracharya's birth in the pre-Christ era. Western scholars are not prepared to place ancient Adhyatam, Dharma and Darshan in the pre-Christ or the pre-Old Testament era. Wester Vedic scholars count the journey of ancient culture within a sphere of 5000 years. In 1838, Lord Macaulay presented before the British parliament a grand design to destroy the basis of Indian pride in religion to

enslave the Indians. Western scholars are not prepared to accept that the Vedas are more than 5000 years old. They even called the Vedas as 'Pralap' (chatter). The four Vedas, Brahman Granth, Aranyak, Samhita, Smriti, Sutra, Neeti, Mantra, Tantra, Upnishad, Puran, History—Ramayana, Jaisamhita, Bharat Samhita, Mahabharata, Yog Vashistha, Geeta etc are in themselves proof of their antiquity. The Veda concept of release from rebirth through metaphysics is older than Christ or the Buddha. The philosophical aspect of the Upnishad is Vedas, the loftiest. Beg your pardon, but the Buddha and Jain philosophies were present in India much before the Buddha and Mahavir. Shrimahavir Swami was the 24th Teethankar of the Jain religion and Gautam Buddha was the 14th Buddha. Naturally, the Jain Buddha philosophy was in vogue for long.

For the Western religious scholars it was nearly impossible to decode the mystery behind the symbolic, figurative, emblematic and colourful language of the Shruti Smriti in the ancient Indian literature. It is necessary to study the works of Rigveda commentators Shripad Damodar Satvelekar, Dr. Ram Vilas Sharma, Sh.T.V. Kapali Shastri, Swami Dayanand, Acharya Bhagawdatt, Dr. Kapildev Dwivedi, Mahrishi Arvind, Vedic scholar T.Subbarao, Pandit Madhusudan Ojha, Jagadguru Shankaracharya Brahmanand Saraswati, Dr. Sampooranad etc. Pandit Bhagwatddutt has written a commentary on the Sukta of Vedas and Savita Devata(Adisurya). It is written in the Vedas that because the jaws of the sun are as heavy as the iron it opens partially and so the sun recites the Pranab (Om) with mouth half closed. It has been considered an imaginary tale. Recently, the American organisation NASA released a video on the sound coming from the sun. The recitation of Pranab in this video is according to the Vedas. Scholar Gurudatt has given scientific evidence of the Vedas being written 29 lakh years ago. Sh. Kapaleshwar Shastri wrote in the preface to the commentary on the Rigveda that in some places the word used for food has been used for fame in another place. The word Agni (fire) alone has 60 different meanings. The terminology of Vedic words is interpretative. The writer of the Vedic terminology has written that he could not understand the meaning of many Vedic words. Famous

critic Dr Ram Vilas Sharma has revealed some new secrets of the Vedas and Asia. Vedic scholar Dr Sampurnanand wrote in 1941 on the basis of verses in the Rigveda a book on the ancient land of the Aryas, Brahnavart.

The Brahmanvid Bishop Charles W, Leadbeater wrote in 1926, The Hidden Life of Freemasonry, which records that the Aryas were in India 15500 years ago and the account of an Arya's marriage with the princess of Egypt. In due course an Indian Aryan became the Pharaoh King of Egypt. According to Leadbeater, the upper and lower parts of India as well western India included the land from Fars (Paras) to Tibet, Mongolia and Turkic areas. India was the classroom of ancient culture of Misr (Egypt) and Babylon etc. At the time of Roma Alexander Taxila University was famous all over the world. It is a historic fact that before Alexander attacked India, the Greeks were familiar with Indian Aryans. According to Indian Siddhas, Pythagoras came to India and studied astrology assuming the name Yavanacharya. Actually, in ancient India the foreigner was called yavan. It referred to people from Egypt, Paras, the Arab world, Ethiopia, Greece etc. Harivansh mentions attack by 'Kaal' foreigners during the time of Krishna. In this context, Greek Alexander has been called foreigner from the time of the principal of Taxila, Vishnugupt Kautalya Chanakya.

A humble question for the Vedic scholars of the West is whether the year 788 was the golden era of the Buddhist religion in India? In the golden ninth century of Buddhism Shrishankaracharya revived Advaitya. According to historians of ancient India, 40 years after the death of Emperor Ashoka, follower of the Buddhist religion, the Bharadwaj Gotra Brahman army commander Pushyamitra, became the emperor of India. It was during his era that most Buddhists left the country. Till the time of Nagarjun, foreign king Milander lived in Kandhar to understand the mystery of the Buddhist religion (Milind Panah Pustak). It is clear that Buddhism eclipsed in India 200 years before Christ. Army commander Pushyamitra had a major role in it. Kashi, Kanchipuram (established by Shrishankaracharya), Kashmir, Jagannathpuri, Shringeri, Kaldi etc prove this historic fact. Besides, the history of the revival of Pooja

Archana in the Shripashupatinath temple in Kathmandu places Adi Shrishanakra Acharya in the era before Christ.

The Shringeri Mutt, Kanchikam Koti, established by Shrishankaracharya has the list and illustrated history of the work span of each of those who presided over the Mutts in the last 2500 years. Kanchi Kamkoti has published the pictures of all Jagadgurus, from Shrishankaracharya to the present Shankaracharya. Details from the first Peethadhipati Jagadguru Shankaracharya Totkacharya to the present Jagadguru Shankaracharya Swami Swaroopanand are available at the Jyotirhpeeth dedicated to Atharvaved. Accounts of Acharya Mandan Mishra from the first Mahapeethadhishwar Jagadguru Shankracharya Sureshwaracharya of Shringeri Peeth to the present Jagadguru Shankaracharya Bharatiteerth Maharaj takes one by surprise. Shri Shankar Acharya had established the first Shringeri Mutt in the country. He dedicated the Govardhan Mutt at Jagannath Puri to the study of Rigveda.

Ignoring all these facts and historic incidents, The Theosophist of London published the opinion of Barth about the birth of Shrishankaracharya. Page 89 of 'Religions of India' mentions that ordinarily Shankaracharya is believed to belong to the eighth century. But we can accept that he belonged to the ninth century. According to the Indian system, Shankaracharya was born on the 10th day of the month of Madhav in the year 788. Some others believe that Shankaracharya belonged to the second or the fifth century. The writer of 'Dabistan' has claimed that Shankaracharya belonged to the 14th century. Barth's imagination that Shankaracharya was born in 788 created a storm of misconceptions and propaganda. Western scholars of ancient history agreed with the views of Moniar Wilson Barth. It was a great mistake of history that Barth made a misleading comment: 'In the seventh and eighth century Shrishankar and Kumaril Bhatt started a crusade against Buddhism in the South.' Barth wrote on page 135 that armed disciples of Shrishankar and Kumaril acted to defend the conservative religion. That was the reason the Buddhist left for destinations from the Himalayas to the Americas.

Bracketing Shrishankaracharya and Kumaril is historically a white lie. Despite the praise, the Sutras of Kumaril contain criticism of Shrishankaracharya. Perhaps, Barth was unaware of Kumaril's Meemansha and Advaitya of Shrishanakracharya. The claim of Western scholars that it was natural for Shrishankar Acharya to be against the wave of Buddhism in the seventh-eighth century is itself baseless. Barth accepts on page 153 that persecution by Buddhists had started during the time of Emperor Ashok himself. The golden era of Buddhism was during the rule of Ashok but the reign itself did not last long. Before Christ, the Sanatani Hindus had built a powerful empire around the powerful Shung and Satvahan (both Brahmins) kingdoms. During the rule of the Shung kingdom there were no historic incidents. In this backdrop, why should anyone waste time and energy by launching a war against Buddhism in the seventh-eight century after the destruction of Buddhism philosophy? There is absolutely no mention of Buddhism in the Brahmasutra (Vedanta) of Shrishankaracharya writings. Weber's comment that Vyas, the writer of the Brahmasutra, belonged to the fifth century is objectionable. Monier Wilson wrote in the Sanskrit lexicon that Shrishankaracharya had stoutly opposed the persecution by Buddhists.

It is laughable that Barth found a link between Shankaracharya, Anand Teerth and Ramanuj. His imagination has to be appreciated because he argued about a link between the Advaitya philosophy and Arab philosophy. His comments on Mahadev Shiv will also be called flight of imagination. Research by Wilson on the time of the writer of Amarkosh, Amar Singh, did not arrive at any solid conclusion. In the end, convergence of the time of Shankaracharya and Amar Singh was accepted. Wilson writes that Shrishankar (Kaldi) was a Brahmin from Kadali who presented the Advaitya philosophy. It was understood that he lived 2000 years ago, which is nearer to the beginning of the Christ era. According to the history of the ruler of Konga written by Col Mackenzie Shankaracharya was a contemporary of the ruler of Skanpur, Deccan, Raja Vikram Dev Chakravarty in the year 172. Both Dr Taylor and Colbrooke say that Shankaracharya lived 1000 years ago. Dr Buchanan toured the Malabar region in Kerala which had

moulded the life of Shankaracharya. Shrishankaracharya was born in Kerala. Dr Buchanan acknowledged in 1798 that Shrishankaracharya was born in Kerla 1000 years ago.

Wilson provided a new twist in the name of the work of Shankar the poet to the new exponent of Advaitya. European researchers in the past era connected the origin of Bhojprabandh, Kathasaritsgar, Raj Tarangani and Panchtantra to Shrishankaracharya to make it look that it all happened around the same time. It is a big lie to link the Advaita philosophy to the history of Shrishankaracharya and the Madhva tradition. Western scholars of ancient history must know that Kerala is the land of the incarnation of Shriharivishnu, Parshuram who had lifted Kerala out of the sea. The Kritis of Parshuram form a vast literature. Mahapratati Lankeshwar Dashanan Ravan was a disciple of Parshuram.

By historical evidence, the Shankaracharya mutt is 2500 years old. New light is thrown on the life and time of Shankaracharya by Shankar Vijayam of Vidyaran, Shankar Vijay Vilasam of Chitsukhacharya and Brahat Shankar Vijayam etc. Some of the important books that throw light on the life of Shankaracharya are: Shankaracharya: His Life and Time (C.N. Krishna Swamy Aiyar), Shankaracharya: Philosopher and Mystic (K.T. Telang, 1911), Shankaraharya and His Kamkotipitam Kumbhkolan (N.K. Venkatesan, 1915), Swami Shankaracharya (Ramakant Tripathi, 1900), Shankar Ank- Gita Dharma (Varanasi, 1936), Shankar Digvijay (Anandgiri), Shankar Digvijay (Vyasgiri), Prachin Shankarvijay (Moolshankar—Kanchi Peeth), Shankarvilas (Vidyaranya), Shankaracharya Avtar Katha (Andnteerth), Shankarchampu (Jagannath), Esoteric Writings (T.Subbarao), Shanakar: The Revolutionary (M.N.Krishnaswamy), Date of Shrishankar (Vani Vilas Press, Shrirangam), Kanchi Acharyarj: Life Stories, The Biographical Sketch of Eminent Authors (Janardan Ramchandraj, Mumbai, 1860), Kumbhkonom Mutt Mahapeethadhipati Soochi, Markandeya Puran, Skanda Puran, Kurmapuran, Saur Puran, Shivrachasya, Shankarvijay Vilas (Chidvials Yati), Shankar Vijay (Ananatandgiri), Shankar Digvijay (Madhavacharya), Guruvansh Kavya

(Lakshmanacharya), Shankaracharyotpati, Shankarabhadra (Rajchudamani Dixit), Shankar Digvijaysar (Sadanand Vyas), Shankaracharya Charit (Govindnath Yati), Kanchi Kamkotipeetham, Acharya Digvijay (Valli Sahay Kavi) the Guru tradition of the four Shankaracharyas etc.

There are surprising details of the establishing of Shriadishankaracharya mutts. According to history of old Gujarat, Shrishankaracharya was born in 263. Keralotpati writes that he was born in the year 400. According to the Kanchi Kamkoti tradition, Shrishankaracharya was born in the year 509. The Shringeri literature says that he was born after the 14th Vikramabad. The Vikram calendar was started by the younger brother of the great Nath Yogi Bhatrihari, Emperor Vikramaditya 57 years before Christ. Indian history is mistaken in accepting the contention of the Western scholars that Bhartrihari belonged to the seventh century. The scholar of ancient Indian culture, D.D. Kaushambi has held it wrong on the basis of evidence. There is an interesting account of the visit of Adishankaracharya to Trivishtap-Tibet. Tibet has a place called Shankar Katah. Adishankaracharya brought five magical and powerful Sphatik Shivlings from Shivpuri Shrikailas mountain. Adishankaracharya also met Dattatreya Maharaj, the incarnation of Tridev, prominent among the Navnaths, in Kailas. Mahadev presented Adishankaracharya the rare Shiv Rahasya in Kailas (book unavailable). Western scholars of ancient knowledge were clueless not only about Adishankaracharya but also Panini who gave shape to Sanskrit grammar, Yogsutra commentator Patanjali Rishi, Vratika's creator Katyayan, Guru Gorakshnath, Guru Govindpad, Guru Gaudpad etc. If the western scholars are to be believed Gorakshnath lived hundreds of years after Yogi Bhatrihari. It is strange that the disciple was born hundreds of years before the Guru. It is regrettable that the lifetime of Acharya Vishnugupt Kautalya Chanakya, the philosopher and diplomat, guru, guide, and builder of the founder of the Maurya Emperor, Chandragupt, containing his works has been a mystery for 2300 years. It is commonly accepted that Panini lived before Gautam Buddha. After Panini, Bhatrihari wrote the best Kriti of Sanskrit Vakyapadiy. So, the lifetime of Acharya Panini was 2600 years ago.

Commentators of Yogsutra accept that Patanjali Rishi lived 500-600 years before Christ. But Weber separates Yogsutra from commentators. Were the Western scholars of ancient learning able to understand even the first Ahnika of Yogsutra based on Hatyog? Nath Sadhus worship the spiritual learning based on Hatyog. Indian learned men say Yogsutra, Mahabhashya and medicinal books were written by one man only and he was Patanjali. There is much in common in shlokas, 94 to 97, (fifth chapter) of Shankar Vijayam of Vidyaryaan, philosophy of Govindpad (Govind Yogi) and Patanjali's Yogsutra Mahabhashya. T. Subbarao in Esoteric Writing (published by the Theosophical Society in 1910) proves with facts and evidence Patanjali took over the identity of Govindyogi to give Diksha to Shrishankaracharya. Govindyogi (Patanjali) was given Diksha by Gaudpad. According to Vidyaranya Patanjali was the guru of Shrishankaracharya. As disciple Patanjali compiled the Mahantam Addaitya Darshan of Adhyatam. In esoteric Buddhism of Western concept Gaudpad has been described as the guru of Adishankaracharya. W, Weber kept insisting that Mahabhashya was 60, 140 years before Christ. European historians describe Panini as belonging to the time of Alexander's attack on India. Weber's opinion on Panini's works appears to be resentful. Surya Sidhantvid A. Natarajan Iyyer, L.N. Shastri, basing on the Kundali of Adishankaracharya declare him to have been born 509 years before Christ. According to Grah Nakshtra Ganana Prof Shrinivas Raghavan has fixed his date of birth as 18th April, 608.

According to historians the age of various Peeths established by Shrishankaracharya are as follows: Darka Mutt 490 years before Christ, Jyotirmuth 485 years before Christ, Govardhan Mutt 484 years before Christ, Shringeri Mutt 483 years before Christ. Before his death at the age of 32, he had established the Kanchi Kamkoti Mutt 477 years before Christ. It is written in the Tampatra of Raja Sundhava Kal that Shrishankaracharya was born in 509 years before Christ. Historians say that Shrishankaracharya travelled during the time of the Suryavanshi king of Neelkanth Nepal Vishnudev Varman (487 years before Christ). He saw the Shripashupatinath temple neglected due to Buddhism and

got Pooja Archana revived there and appointed Pandits who knew Sanskrit. Kashmir has Shankaracharya Shikhar and Sharda Mutt. The ruler of Kashmir constructed two temples, Shankaracharya and Jyoteshwar 417 and 357 years before Christ. It is proof enough that Shrishankar Acharya belonged to a previous period. Vishnudharmottar Puran had predicted the birth of Shrishankar Acharya thousands of years before. It came true. Scholars may also study Parashar Samhita and Shiv Rahasya. Vani Vilas Press, Shrirangam had published the entire works of Shankaracharya in 20 chapters in 1911. A horoscope of Vaishakh Shukla belonging to Shrishanakracharya, dating 509 years before Christ, has also been discovered. T. Subbarao accepts that Shrishankar Acharya belonged to the year 509 before Christ. With historical facts, Subbarao proves that Shrishankaracharya was born 51 years and two months after Mahanirvan of Gautam Buddha (year 510 before Christ). The time of his Peetamah Guru Gaudpad is associated with the time of Shankaracharya. The Advaitya of Adishankar is the best philosophy in 2500 years. ॥ ॐ ॥



Call of the Time: Declare Shriadishankaracharya as the Universal Philosopher

For the last 2500 years, Shriadishankaracharya has sounded the bugle of 'Advait'. He reestablished the Advait philosophy in the four corners of India—east, west, north and south.

He revived the 2900000 year old Vedic traditions. It is unfortunate that during the enslavement by the British the so-called Vedic and sacred text scholars created the wrong, misleading, mischievous belief that the Aryans came from the North Pole. Perhaps the western scholars did not understand the essence of the Rigved, the first Veda. Are the mountains, caves, rivers, trees etc covered by snow in the North Pole? It is also true that there is a vast difference between the meaning of religion, philosophy,

and spiritualism of India and the West. Dharma is defined as: 'Yatoabhudayaniah shreyasah siddhi sa dharma' (what leads to Siddhi of Nishreyas-Kalyan and Abhudaya Unnati).

'Dhriti kshamadamoastey shauchmindriya nigrah/
Dhirvirdya satyaamkrodho dashakah dharmalakshanam//'
(Manusmiriti)

It is self-evident that there are ten attributes of dharma. The Indian Sanatan Bhagwat philosophy contains the message of 'Sarva khalvidam brahm' and 'Brahm satya jagat mithya'. Shriadishankaracharya wrote in Charpat Manjari: 'Vishvamdayaktava swapan vicharam'. Throwing light on Satsang (glory of the company of good, thinking and conscious people), he delivered a message in Dwadashmanjrika stotra:

'Satsangtave nisasangatva, nisasangatva nirmohatvam
Nirmohatve nischalatatvam, nishchaltatve jeevanmukti.'

The Advait if Shriadishankaracharya is the only way to escape from unrest, the monster unleashed by materialism. It is most tragic that the rare texts of pre- and post-Christ era belonging to the world famous education centres in Taxila and Nalanada universities were continuously burnt not for a month or two but six months. Thanks to the Indian tradition of Shruti Smriti the ancient texts of the learned remained safe. The prominent texts of Shriadishankaracharya include: Brahmasutrabhashya, Sarvavedant Sar Sangrah, Prabodh Sudhakar, Vivek Chudamani, Vibhrahm Vivek, Prapanchsar, Apropkshanubhuti, Vakyavriti, Swatmaniroopan, Atmabodh, Updesh Sahastry, Shatshloki, Mundkopenishad Bhashya, Taitiriyopnishad Bhashya, Ishwasyopanishad Bhashya, Kenoponishad Bhashya, Kathopanishad Bhashya, Prashnopanishad Bhashya, Brahdaranyakopanishad Bhashya, Narsimhpoorvatapaniyopanishad Bhashya, Sahastranam Bhashya, Sanstasujatiya Bhashya and Bhawad Gita.

Besides these, Shriadishankaracharya composed innumerable 'Kaljayi' stotras, stav etc. Prominent among these are: Shivananadan Lahiri, Anand Lahiri, Saudarya

Lahiri, Vedsar Shivstotra, Shiv Apradh Kshamastotra, Shiv Bhujang, Shivanamavalayashtkam, Mritunjaya Mansik Pooja, Dakshinmurti Stotra, Dakshinamurtivarnamala Stotra, Dakshinamurti Ashtakam, Shiv Panchakshar Stotra, Suvaranamala Stotra, Umamaheshwar Stotra, Tripursundari Manaspooja, Tripursundari Ashtak, Devi Chatushta Upchar Pooja, Lalita Panchratna, Ganesh Bhujangam, Ganapati Stotrani, Subhramanyam Strotani, Subhramaniam Bhujang, Vishnustotrani, Lalita Trishati Bhashya, Kashipanchakam, Kalyanvrishti Statv, Navratnamalika, Mantmatrika Pushpmala, Hanumat Panchratna, Rambhujang Prayat, Lakshminarsimh Panchratna, Vishnu Bhujangprayat, Vishnupadadikeshant, Pandurang Ashtkam, Achyutashtak, Krishnashtak, Shrihari Stuti, Govind Ashtak, Bhagvanmanaspooja, Mohamudgar, Kanakdhara Stotra, Annapurna Stotra, Menakshi Panchratna, Menakshi Stotra, Kalbhairav Ashtak, Nardaashtak, Yamunaashtak, Gangaashtak, Manikarnikashtak, Nirgun Manaspooja, Pratahsmaran Stotra, Jaggannathaashtaka, Brhamraashtak, Shatpadi Stotra, Shivpanchaksharnamala, Dwadshling Stotra, Ardhnarishawar Stotra, Sharda Bhujang Prayat and Gurvashatak. These prominent Kaljayi compositions of Shriadishankaracharya are recited from Assam to Gujarat and from Kashmir to Kerala.

Shriadishankaracharya had established the four Peeths of Puri (east), Dwarka (west), Shringeri (south) and Badrinath (north) in order to bind India spiritually, religiously and culturally. For the past 2500 years, the four Peeths have been continuously trying to carry the Advait philosophy of Shriadishankaracharya to the ordinary people. Yogvashisht and Gita beautifully describe the Advait philosophy. Indian spiritualism has described Akshar as Brahma and entry of Swa into Bhaav as spiritualism. The Advait of Shriadishankaracharya is the essence of Advait philosophy. It is a different matter that for the ordinary persons and some intellectuals the knowledge of Veda is incomprehensible. For instance, Ashwa and Gau have been taken to mean horse and cow. Ashwa sacrifice has been linked to Ashwamegh. In Vedic tradition, one word carries many meaning. The Ashwa of the wind god in the Veda is another name for power and the other. Ashwa also means 'Kamana'. The word 'Gau'

has been used for letting in the light of knowledge. In one sukta of the Veda one word has been used for meals and in another sukta the same word has been used for fame. This is the reason why most Western scholars could not grasp the basics of the Vedas. In this context, the Upnishad helped the common people. The basics of Upnishad are in the Vedas. Adishankaracharya wrote the text of nine prominent Upnishads. In the context of Adishankaracharya Domraja Chandal and the Manikarnika references were revolutionary.

Sankhya, Nyay, Meemansha, Chavark etc represent the diversity of the Advait of Shriadishankaracharya. Shriadishankaracharya treats Parmarthik Satta and Vyaharik Satta as basically the same. He was also a Mahanayak (Chandal episode) of social revolution. Therefore, it is the call of the time to declare the Mahanayak of Advait, Shriadishankaracharya, as the national philosopher. There is a message in Taitariyopnishat: 'Omati brahma/ Omitidam sarvam/' (1.81) He was the Purodha of knowledge.

'Gyananiah sarvkarmani bhashmsat'. ॥ ॐ ॥



Archaryavan Purosho Ved:

For 165 years the post of Shankaracharya remained vacant at Jyotirmath Jyotishpeeth, then came the Gyanganj trained Swami Brahmanand Saraswati

Once upon a time the post of Peethadhees Shankaracharya of Jyotirmath (Jyotishpeeth) in Devbhoomi Uttarakhand's Shribadrivishaldham remained vacant for 165 years. In the 20th century, in 1941 Brahmanand Saraswati trained at the secret worship place Gyanganj near Kailas in the Himalayas became the Jagadgurushankaracharya Jyotirmath.

This information was given in the book on preaching of Swami Brahmanand by Shri Premanand Paul Mason. It is

surprising why the pre-Christ era Jyotirmath established by Adishankaracharya was without a head from 1776 to 1941. It should be remembered that Adishankaracharya had entrusted different tasks relating to the Samved, Yajurveda and Arthved to the mutts of Sharadpeeth Shringeri in the south, Shribadrinath's Jyotirmath and Shridwarka. According to the Puranas, in the Dwapar era Nar Narayan Rishi made a clay Shivling and immersed himself in intense Tapasya in Shribadrivan (at that time Shrikedarnath and Shribadrivishal mountains were one). Skandapurana says that the present Vaivasvat Manu resides in the sacerd Kalap area of the Himalayas. For thousands of years the Paramhans blessed with divine powers of miracles have been imparting training in various subjects like Vayu Vigyan, Akshar Vigyan, Mantra Vigyan etc in the invisible, secret aashrams like Gyanganj. Till today, Gyanganj has remained shrouded in mystery.

The astonishing powers of Surya Vigyan were displayed at Gyanganj by Swami Vishudhanand Paramhans who had traveled to Gyanganj in his childhood. Following that tradition, nine-year-old Rajaram Misra left his home in Gana Kasaba in Ayodhya to head for the amazing and secret valleys in the Himalayas. Born in 1871, Raja Ram Misra remained in the caves of the Himalayas till the age of 33 either busy in Sadhana or making unsuccessful attempts to enter the invisible aashrams. He was absorbed in Tapasaya from 1880 to 1904. It is believed that during the time he spent at Gyanganj he acquired divine powers.

At last at the age of 33 years, Bal Brahmchari Rajram Misra was ordained as Sanyasi at the bank of the Sangam Triveni Ghat at Praygarj Allahabad by the Dandi Swami of Uttarkashi, Krishnanand Saraswati. The new Sanyasi was called Swami Brahmanand Saraswati. He once again immersed himself in the Sadhana of Brahma in the dense forests and mountains of the Himalayas for 26 years, from 1904 to 1930. On instructions from his Guru Swami Brahmanand came to the town of Bhagwan Mahadev, Varanasi, to build an aashram and got busy in the welfare of mankind. His Pravachans used to be full of Shruti and Smriti from ancient texts.

In the meanwhile, the high office of Shankaracharya of

Shribadrinath established by Adi Shankaracharya, had remained vacant for want of a suitable Vidvan. Prominent learned men of the country elected Swami Brahmanand as the Jagadguru Shankaracharya of Jyotirpeeth as being the most suitable candidate for the post. Thus, Swami Brahmanand Saraswati began to run the affairs of Jyotirmath, dedicated to Arthved, from his Varanasi aashram on April 1, 1941. It is understood that among his prominent disciples were Swami Karpatraji Maharaj (Swami Hariharnand), Maharishi Mahesh Yogi (Mahesh Prasad Srivastva), Jagadguru Shankaracharya Swami Swaroopanand Saraswati of Dwarkapeeth and Anam Pandeji etc. It is believed that the ISKON head was in touch with Shankaracharya and Shrividya Manishi Swami Brahmanand Saraswati. The first President and Vice President of India, Rajendra Prasad and Sarvepalli Radhakrishnan, were highly impressed by Jagadguru Shankaracharya Brahmanand. They called Swami Brahmanand 'Incarnation of the Vedas'. Jagadguru Shankaracharya began the great task of igniting the fire of spiritual revival in the people by touring the country. He said: 'Gyanagni dagdhkarmanam tamah panditam buddhah'. It means, the Gyanijan Pandit is the one who burns his Sanchit Karmas in the fire of Gyan. Gyan burns all Sanchit Karmas. Yog Vashisht mentions that to be free of Sanchit Karma (with Prarabdh) a new fate can be written with good deeds of Gyan. Swami Brahmanand Saraswati said: 'Tarati Shokmatamvit' (Only those aware of self can cross the ocean of sorrows.) Shruti considers it Atmavit. That is why it is loudly said in Shruti: 'Acharyavan purosho ved'. (Only the ones who have the Acharya can have the Gyan Ved.)

You will receive from God what you send to Him. Bhagwadgeeta thunders: 'Ye yatha mam prapdhante tam slahaiya bhajamham.' Yogiraj Shrikrishna told Arjun: 'Na tu mam shakayse drushtumanenaiv swachakshusha/ Divyam dadami te chaksha pashya main yogmaishvaram'. (The effort of getting Divya Drishti is Pursharth. It ensures success of man's life.) Adishankaracharya delivered the message of Mukti of life at a congreteation in Charpat Manjari (Bhajgovindam). Swami Brahmanand, continuing with this tradition, said while giving the gist of the Upnishads, 'Dharman papmanudit' (Dharama destroys all kinds of sins).

Satsang destroys sins by generating Gyan, Vivek, Samyak Gyan and Abhaidh Buddhi. Acquiring the knowledge of Atma ends all sorrows forever.

For spiritual knowledge, Parmeshwar is Sakar or Nirakar. No need to enter into argument which is the best way to achieve it—Gyan, Sadhana, Sadhana Tap or Bhakti. Says the Veda: 'Soaksharah param swarat' (Akshar is destroyer of all). In other words, Paratma is Param Swatantra. Paratma changes from the Nirakar to the Sakar form in accordance with the fall in Dharma and rise in Adharma. 'Yada yada hi dharmasya gnanibharvati bharat/ Abhyutathandharmasya takshmanam srajamyahm'. Parmatma himself has said: 'Paritranya sadhunam, vinashay ch dushtkratam/ Dharma sasnsthapanarthay sambhavami yuge yuge'. According to the Veda, 'Man avaim manushayana karanam bandhmokshyo'. Moksh is related to the mind. Release from the Bandhan of life depends on firm good deeds. Parmatma himself has said: 'Gyanam ganesho mam chakshurkara/ Shivo mamatma mam shaktiradya/ Vibedh buddhya mayi ye bhajanti/Mamangheenam kalyanti manda'. He believed that only the one who is internally happy can rid others of their sorrow. Swami Brahmamand Saraswati left for the Etenral Land on May 20, 1953. Like him, Shrividya Kripavan Vedbhashyakar Shri T.V. Kapali Shastri also left in 1954. It is truly said: 'Harirharit papaini dushtchittarapi smrit'. ॐ ॥



Grand Conspiracy Over the Mystery of the Death of Acharya Chanakya

The death of Acharya Vishnugupt Chanakya Kautalya in the fourth century before Christ became a mystery. There are differences among Indian historians over his place of birth. Is there a conspiracy to destroy the image of great Indians?

It remains an unanswered question where did the founder of the great Magadh empire Acharya Chanakya go in his

old age, and why? Many accounts about Acharya Chanakya are available in fables and old sagas, three of which are prominent. First, did Emperor Chandragupt order execution of Mahamatya Chanakya? Acharya Chanakya went to an unknown place disguised as a Buddhist Lama. Second, did Emperor Bimbsar order execution of Acharya Chanakya? As a result, Acharya Chanakya gave up eating and drinking and immolated himself. Third, Acharya Chanakya made a demon look like him and spent the rest of his life in Kashi in anonymity. Did Acharya Chanakya renounce Sanatan Bhagwat Dharma like Emperor Chandragupt? It is understood that Chandragupt adopted Jainism or Buddhism. According to Chanakyavrat of Kamandak, Chanakya never accepted alms.

Vanshe vishalveshyanamripeenamiv bhyusam/
Apritgrahkanam yobbhoovbhuvu vishrut//

Like Shivaparadh Kshma Stotram Chanakya believed in Paurohitva Rajnicharitam. It is mere imagination to believe that Chanakya participated in the Shradh of Emperor Mahanand.

Hemchandra Kosh has described Chanakya's son as Chanak. In Kautalya's Arthshashtra Chanakya has proudly commented on Kautalya. Koot Ghat (pitcher) is a name. There are those who were not able to collect more than one pitcher, Kautalya considered their sacrifice as Kumbhi Dhanya and Gotpatra of the best Brahmans. The main name of Kautalya is Vishnugupt.

'Kuto ghatah taam dhanyapurnam lanti sangrahanti
iti kautlah kumbhidhanya tyagpara brahmashresthah
Tesham gotrapatyam Kaautalyo Vishnugupto nam.'
Mudrarakshash of poet Vishakhadatt has a decription of
the hut of Acharya Chanakya, the chief administrator of the
Magadh Empire.

Uplashkalmetaad bhedkam gomayanam/
Butubhiroophynatanam bahrishim stom aish/

Sharanmapi samidibhah sushyamanabhirami/
Virnamitpatlantam drashyatejiardayam//

On one side of the hut was lying the stone to break Kande. On the other side were the mats brought by the young students seeking education from Chanakya. On the old inclining thatched roof of the hut were drying the Samidhas of Hom fire. According to all evidence from ancient India, Chanakya lived in a hut near a river in the forest miles away from the palaces of Patliputra. He appointed a former chief of Nand empire Amatsya Rakshash Subuddhi Sharma as the principal administrator of Chandragupt's empire. According to one story, one night Chandragupt secretly ordered that Acharya Chanakya be removed. Chanakya's spies immediately informed him about it. The moment night descended, a group of Buddhsit Lamas from Tibet, reciting the mantras Buddham sharnam gachchhami, dharmam sharnam gachchhami, sangham sharnam gachchhami and Om mani bhadare hum, Om manipadme hrim, reached the banks of the river. The boatman was reluctant to take them across the river. At that time, the main Lama, in his broken Hindi, lured him by offering the big, crores of rupees worth magical Himalayan Mani (precious stone) and also told him to sell it at that high price to the main Nagar Seth. Echoing the mantras, the Lamas crossed the river and headed towards the unknown place. The guards of the emperor could find only the empty hut of Acharya Chanakya. The emperor took out his anger on his ministers. The story goes that one day the boatman went to the mansion of the main Shresthi and expressed a desire to sell the most precious Mani, quoting the price he expected. The Shresthi said that only Emperor Chandragupt could buy the rare Mani. The boatman and the Shresthi went to the Darbar of Emperor Chandragupt. The emperor was stunned to see the Mani. He had presented the Mani at the time of his coronation to Acharya Chanakya. The emperor wondered how the Mani reached the Buddhist Lamas. Like this, Chanakya became a mystery.

According to another story, Acharya Chanakya died 283 years before Christ (2298 years ago). He was cremated by Radhagupt, the grandson of a contemporary of Bhagwan Buddh Nirvanprapt Prabudh Katyayan. Radhagupta became the successor of Rakshash Katyayan. One section of historians believes that Acharya Chanakya suspected that internal enemies were trying to poison

Emperor Chandragupt. According to a Jain tale, as a step to preempt the harm from poisonous food, Acharya Chanakya started to mix a negligible quantity of poison in the food of the emperor. Queen Dhruva was pregnant. One day on the last month of her pregnancy, the queen ate the food meant for Chandragupt and died. In order to save the son of Chandragupt, Chanakya immediately ordered the physicians to open the womb of the queen. While pulling out the infant from the womb, a drop of the poisonous blood fell on the head. Chanakya named the child Bindusar-Bimbsar. The era of Bindusar (Bimbsar) is supposed to be 330 years before Christ. After Chandragupt gave up worldly life, Bindusar became the emperor with Chanakya his main Amatya. Subandhu, an Amatya, incited Bimbsar by telling him that Acharya Chanakya was responsible for the death of his mother. The midwife in the Rajmahal who helped in the delivery confirmed it. Bimbsar was angry with Chanakya. When Chanakya learnt about it, he found life without any meaning and distributed all his property among the poor and widows. He began to devote his life to sacred fire by burning dung cakes. At that time, Bindusar learnt about the lifesaving act by Chanakya and the conspiracy in the Rajmahal. He went to Acharya Chanakya to seek his pardon. But Acharya Chanakya returned him empty handed. Emperor Bindusar terminated the life Subandhu.

According to Mudrarakshash, Chanakya left the post of the main Amatya of Subudhi Rakhash and headed to the forest for Tپasya. 'Tapovanam yami vihay maurya tvam chadhikarishyadhikritya mukhyam/ Tvayi stithe vakpativatsasubudhao bhunaktu gamindra evaish chandrah/' Some accounts have accepted that the praise of Kashi, the town of Mahadev Samb Sadashiv by Chanakya as proof of his having left for Kashi. Historians took flights of fancy in saying that after Chandragupt became the emperor, Acharya Chanakya got married and went to Varanasi. Such ignorant historians were unable to present any evidence for their claim. Instead, they wanted to spread this confusion that Kautalya and Chanakya were two different persons. Acharya Chanakya is immortal among the five Kaaljaya creators. Mudrarakshash Kriti loudly announces Chanakya's exit to the forests. It does appear that there is a conspiracy

to defame the great personalities of India. ॥ ॐ ॥



Where are the Treasures of Manuscripts on Kautalya Chanakya's Polcies?

The manuscripts of the principal of the ancient Taxila University Vishnugupt Kautalya Chanakya on administration, statecraft, political science, morality, ethics, economics, Ashtotarshlok and other subjects have been popular in the world for centuries.

It is astonishing that Acharya Chanakaya's Kaaljaya works were translated in the seats of ancient culture, Greece, Paras, Misr, Maya, China etc. Most of the books of the great scholar of Texila Chanakays were translated into foreign languages like Greek, Latin, French, German, Russian, Chinese, Tibetan, Nepali, Bangla, Sinhla, Farsi-Parsi etc. Within the country, commentaries were written and his works translated and printed in Indian languages, Malyalam, Kannada, Telugu, Tamil, Odiya, Bangla, Marathi, Gujarati, Assamese, Maithili etc. It is very important that his basic Sanskrit works were translated and printed in the Devnagari script. It shows that before the dominance of the English language, the works of Chanakaya had created a stir in the ancient world.

Prominent among the Kaaljaya creations of Achanrya Chanakay are Neetidarpan (348 shlokas), Ashtotarsutra (108 shlokas), Chankaya Sutra (571 shlokas), Vriddhachankaya (250 shlokas), Laghuchankaya (100 shlokas), Kautalya Arthshastra (6000 shloaks). Besides, Chankaya Rajnitikshastra (about 1000 shlokas; available 720 shloaks), Chanakya Samagra, Buddh Vriddhachankaya etc are also paftr of the Kaaljaya works. The library in the Tanjore palace has about eight manuscripts relating to Chankaya. Scholars say that about 6000 shloaks related to Chanakya criminal laws are available. The Chankaya manuscripts of Tibet are available in Tanjore. The shlokas of Chanakya

polices have been written in the Triptak of the Chinese language. The Russian scholar Otto Botalinks Ya Weber translated Chankaya's Ashtotarshatnam in Farsi-Parsi. It is very unfortunate that ancient research scholars conspired to belittle the works of Chankaya by equating his works with the Garudpuran Neetisar. What to say when foreign scholars plotted to describe Chankaya's work as imitation of Vedic Rishi Shaunak. These schoalrs of ancient literature forget that the Texila Acharya Vishnugupt Chanakya has humbly mentioned in his works on Neeti, Arthshastra, Rajniti Shastra, Dandneeti etc that he presented a synopsis of the works of Acharya Brahaspati, the Guru of gods, the Guru of mankind, Shukracharya, Vedic Rishis Vashisht, Bhardwaj etc. Naturally, the works of Chankaya have bits of Vedic Rajniti Shasatra, Vedic Arthshastra, Brahдарanya, Upnsiahd, Ramayana, Mahabharata, different Samhitas-Smritis, Bhamti, Bhagwad Geeta etc.

In the last 2500 years, the magnet that attracted scholars from Greece, Middle east, Eurasia, Africa, China, Burma, Sri Lanka, were the policies of Aharya Chanakaya. According to historians, Acharya Chanakaya compiled the Arthshastra of Kautilya in Taxila. In the last 300 years, colonial powers started anew the study of Chanakya's political science and economics. In 1817, the entire collection of Chanakya came out in Bangla and Sanskrit. From the Vatican, seat of the Catholic religion, came the Greek Dimitrois Glanoss to Varanasi to study Sanskrit and returned with a rare manuscript of Chanakya. In 1823, his book on Chanakya created a stir in Europe. It was translated into Italian. In 1825, N. Cheefla or N. Keflas edited a smaller work of Chanakya which had no mention of Glanoss as source. In 1826, Italian Saintsez Morales published Philosophy of Indian Chanakya. In 1863-65 in Saint Petersburg the Russian Otto Botalinks published three volumes of various policies of Chanakya. The published Suktis of Chanakya increased to 8000 by 1870-73. In 1864, Weber Bottalinks translated and published 108 shlokas of Chankaya. In 1878, the famous professor from Pisa, Itilo Teja presented with translation a smaller volume of Chanakya. In 1878, Lt. R.C. Temple brought with English translation the Burmese and Pali works of Chanakya. According to researcher James Grey he went

from Manipur to Burma during the war. He took with him the works of Chankaya polices. Around the same time, the Chankaya works written in Sinhala were found in Sri Lanka. Literature on Burmese policy is a proof.

In 1887, in the cultural centre of Paris, Igneau Moshayo startled the intellectuals of France with the publication of 208 shlokas of Chankaya in Sanskrit and French. After that translation of Acharya Chanakya's works in Germany quietly got under way as part of an effort to restore ancient pride. In 1873, the publication of Dr Cault's 300 shlokas of Chankaya became an overnight hit. In 1883, Shri Bhuvanchand Datt published a book of 300 shlokas of Chanakaya in English. That was the time when it was revealed that the Vridhchankaya Granth has 500 shlokas. By 1831, the Bengali-English book on Chanakya, Ashtottrashloka by Maharaj Bahadur Krishnadev was being widely discussed. It was a secret as to how many shlokas in Laghuchankaya, Vriddhchanakya, Chankaya Rajnishastra, Chankaya Sutra etc were basically written by Taxila's great Pandit Chankaya. In 1888, the Gujarati version of the Kritis of Vradh Chanakya with Sanskrit shlokas was hitting the headlines. In the 18th and 19th centuries publications of policies of Chanakya in Hindi, Marathi, Telugu, Tamil, Odiya, Kannad, Malyalam and Bangla etc and their teaching was at a peak. In Bengal, the book of 108 shlokas of Chankaya was popular till the beginning of the 20th century while in the rest of India, Vraddha Chanakaya of 17 chapters and 340 shloaks, Chanakya's political science of 1000 shloaks, Kautalya's Arthshastra were more popular. In 1914, philosopher Pandit Priyanath of Bardwan translated and published Chankaya's basic Pramanik Shloka.

On the other hand, in Vriddha Chankaya of Bhojraj instead of 600, only 578 shloaks were found. In 1919, Chankaya's Rajnitishastra was published in Calcutta as part of the second Prachya series. But it contained 760 Sanskrit shlokas instead of 1000 shlokas. Its preface was written by Johan Van Manen and was edited by Shri Ishwarchand Shastri Vidyasagar. In 1921, Chankaya's Rajnishastra lifted the veil from the intricacies of politics. Johan Van Menen was critical of the Varruchi Grant, Garudpuran, Rishi

Shaunak's creations, Mahabharata, Ramayana, Hitopadesh, Panchtantra, Bhamti, Mahanatak etc in the context of new policies. It is important that Acharya Chankay, world famous for propounding policies on punishment, has acknowledged and presented a bit from the works of his Guru Brahaspati and Danav Guru Shukra etc. It shows that Chankaya himself accepts that he has presented old truths in a new form. It is therefore pointless to criticise him. He played the role of being the new Agastya Muni by presenting the ocean of policies in a small form. ॥ ॐ ॥



The Chanakya Mantra to Become Like Him

Chanakaya, the Mahanayak in the tradition of Indian Rishis displayed the miracle of uprooting the Magadh Samrajya without the help of arms, army and money. In the last 2300 years, such a feat has never been repeated.

The life and philosophy of Acharya Chanakya left the military craft of the then Chinese commander Sun Tzu and Greek philosopher Aristotle, Plato etc miles behind. The statecraft of European Machiavelli holds no comparison with Acharya Chanakya. In the Jambodweep of India, the life of Chanakya has been a mythical secret for 2400 years. Kaaljaya creations of Acharya Chanakya's polices and Kautalya's Arthshashtra etc do exist. But very little details are available on the life style and working of Acharya Chankaya, the founding principal of the Gupta Empire extending from Gandhar (Kandhar) to Burma. The secret behind the success and life of the principal of ancient India's Taxila University and master of the three Vedas, philosophy, settling conflicts, hierarchy, samar, Ayurveda, mantra-tantra etc remains unknown.

It was his graciousness and humility that the great writer of Kautilya's Arthshastra, Acharya Vishnu Gupt Chanakya did not take credit for it. He gives credit to the guru of gods, Guru Brahaspati, the Guru of Asuras, Guru Shukracharya

(Ushna) etc. The policies of Guru Brahaspati and Guru Shukracharya are considered to be contradictory. According to ancient texts of Rishis, in the contemporary 7th Manvantar the policies of Guru Shukracharya are being used in Raksha Sanskriti. In the strategies of war and the daily struggle of life the ancient Sutras of Chanakya continue to ensure victory even today.

Some hazy, unclear, symbolic, deep points about the extraordinary mind of Acharya Chanakya can be found in the pages of history. Acharya Chanakya used to eat full pumpkin which is known by various names like Kashifal, Kola and Kaddu. Don't be surprised! Its use brings agility and merit. According to scientists, the yellow pumpkin has natural gold which gives tremendous boost to the qualities of mind. From the traditions of the ancient Rishis, Acharya Chanakya learnt the great secret that among vegetables only the pumpkin has the quality to take one to the level of great learned men of history. Did Acharya Chanakya receive the life giving energy from eating frugally? How did he have the photogenic memory with which he could memorise books merely by looking at them? How was it developed?

Saraswatiputra Chanakya adopted unconventional policies to fight the Magadh Empire as well as Alexandria, Greece and commander Alexander's military chief. The strength of the army and royal treasury are not important. The Chinese commander Sun Tzu had declared victory on the basis of matching strength of his army with that of the enemy. It is important to mention that in the battlefield of life man is alone. Chanakya learnt the secret mantra of escaping from the Chakravayuh like a needle in Maharishi Vedvyas's Mahabharata and escape death like Abhimanyu. Chanakya proclaims his feat of beating the Chakravayuh and escape from it. It is true that the secret Sutras of Chanakya were beyond the comprehension of Magadh prime minister rakshak Acharya Shaktar, Acharya Indradatt etc. Acharya Chanakya considers it as the first duty of acharyas, teachers and those engaged in intellectual jobs to leave their pursuits and jump into the war when there is danger to the existence of the country. Where will the intellectuals live if the country itself ceases to exist? Where will be the Gurukuls of education

like Taxila? He calls the Rajyashrayi intellectuals the biggest enemy. He was a supporter of Loksangrha and people's movement for a major change.

Chanakya proved that Adishankaracharya's Yathadrishti tatha Shrishti are the keys to success. Chanakya believed that constructive outlook in fighting the battle of life is the basic principle of success. To achieve higher aims, Acharya Vishnugupt held that it was compulsory to have foresight, determination, moral strength, control over the organs of senses and leading a simple life even when holding the highest position. A Chinese traveller of the time wrote that he met Acharya Chanakya in a Parnakuti in the jungles far away from the capital of Magadh. His hut had dry wood, a pair of clothes and two lamps. Chanakya's hut had no sign of any soldier or detective. The Acharya asked the Chinese visitor if he wanted to meet him for personal reasons or was it official. When the visitor said it was personal, he put out the first lamp and lit the other one. When asked about it, he said that the first lamp was lit to help him complete official work. The second one was lit when he had a personal engagement. It tells a lot about his infinite moral strength and transparent life. The Acharya astonished the Chinese visitor by giving details of the persons the latter met during his journey from Taxila to Patliputra and then from the capital to his hut. The alert invisible third eye of India's Mahamatya Chanakya was focused on minutest details in the entire Empire. This kind of alertness and caution helps in defeating the obstacles in life. It enables one to be ready to face unexpected events. According to a story, Acharya Chanakya disappeared as Lama after getting information about a secret order of Emperor Chandragupt. The emperor had no clue about his disappearance.

With the coordination of policies of Acharya Shukracharya and the godly Guru Brahaspati, Chanakya provided the secret mantra of success and staying cool after shameful defeat. Chanakya placed equanimity at the top, drawing from the substance of Tao sutras of Laotse, Shivgeeta and Yoga Vashisth because both victory and defeat are temporary. It is necessary to have the mentality to convert defeat into victory. Acharya Chanakya also felt it was necessary that in order to

achieve victory personal desires have to be sacrificed. For a long struggle, he advises minimum personal needs and the cloak of simplicity. The Chanakya policy instructs that the Munjhi should be won with wealth, the educated with knowledge and the enemy with force. ॥ ॐ ॥



Indian Cow Urine is Nav Sanjeevani Medicine

From heart disease to cancer, Gaumutra, the cow urine has proved to be a useful medicine for cure. On the basis of research on its chemical elements its medicinal benefits have been proved. From the Vedic times, there has been a tradition in the country to use Gaumutra for the treatment of incurable diseases. Both Ayurveda and allopathic systems accord a special place to 'Sushrut Samhita', an ancient text of medicine and surgery. It has a separate chapter on Gaumutra, which has been mentioned as capable of uprooting all types of diseases, in Charak Samhita, Rajanighantu, Vradhvavagambhatt, Amritsagar, Ashtangsangraha, Bhavprakash, Aryabhashak, Dravyagun shastra, Ajaybulmkhulukat, Dhanvantrisamhita, Ayurveda etc. According to a folklore; 'Ja ghar, tulusi aru gai/ Ta ghar, vaidya kabahu na jaay.' Ayurveda says Gaumutra can remove the effect of poison: 'Jeevantu avandhya ta main vishahsya dooshani'.

Vedic Rishis have acknowledged that Panchgavya Gaumutra is very effective. It has been praised by Ashwini Kumars and Dhanvantri. It brings the benefits of Rajogun, Tamogun Nashtkar. Panchgavya enhances strength, intelligence, age, removes defects from the blood, and cures cough, jaundice and rheumatism. The 45th chapter of Sushrut Samhita has described it as the unfailing medicine for Kashaila, Teekshan, Shegrapachak, enhancing mental power, Shool, Udar, Anah, Kundu, itching, mouth problems, Pandu, spleen; ear, breathing problems, constipation and Kamla etc. In the 19th chapter of Bhavyaprakash, Gaumutra has been described as

destroyer of among other diseases, leucoderma, jaundice, diarrhoea and piles. Aryabhashak found Gaumutra good for women's diseases. Dravyagunshashtra has described Panchgavya as the best medicine for stomach ailments. The R.A. Poddar Ayurvedicalaya hospital of the Maharashtra government found after scientific research that Gaumutra was useful in the treatment of asthma, stool poisoning, Strotorondh, diabetes etc. The Albert David Laboratory in Kolkata has proved that it is safe to use the Gaumutra-based diabetes tablets. In North India, Gaumutra is being used for the treatment of malignant cancer. Chemical analysis of Gaumutra has shown that it contains about 25 elements: nitrogen, sulphur, ammonia gas, copper, iron, urea, uric acid, gold, phosphate, sodium, potassium, manganese, carbolic acid, calcium, salt, vitamins A,B,C,D and E; lactose, milk, sugar, enzyme, water, hypoxic acid, and hormones. According to American research vitamin B is always present in the stomach of Gaumata. The special quality of Gaumata is that even after swallowing a poisonous substance, she does not let it enter the milk that she produces by destroying it inside her body. For this special quality it is said that all gods reside inside Gaumata. The Kamdhenu cow imbibes the rays of all the Nakshatras. The spine of the cow has the blood vessels of Rahu-Ketu. Surya Ketu becomes 'Swaranakshar' due to Nadi which reflects in Gaumutra.

Ayurveda texts advise that Gaumutra should always be kept in an earthen pot or one made of china clay or glass. It should not be stored in a pot of copper, iron, aluminum or brass. Covered and clean Gaumutra never goes bad like the Ganga water. Ayurveda texts have described the Gaumutra of the cow grazing in forests as nectar where they eat natural forest products and herbs. Experts say that the best Gaumutra comes from the calf and lactating cow. Even otherwise, Gaumutra of the cow of any age has medicinal qualities. The urine of the bull or bullock is also useful. Even sniffing their urine is useful. Barren women become pregnant by sniffing the urine of bulls and bullocks. Before using Gaumutra it is necessary to heat it. It suppresses its strong stench. The warm urine has to be cooled then strained through muslin cloth and stored in a pot.

Rajvaidyas have said that Gaumutra is good for the following diseases: blood pressure, memory loss, heart ailment, breathing problems and asthma, swelling, cold, liver enlargement, leprosy, skin itching, cough, phlegm, gout, blood circulation, cholera, gonorrhea, Halimak, Haridrak, epilepsy, Hikka, women's diseases, breathing problems, breast diseases, impotency, jaundice, urine problems, syphilis, pleurisy, Manovsad, stomach disorder, eye and dental problems, fever, Jwaratisar, kidney ailment, wounds, elephantiasis, stomach ailments, piles, vomiting, Afara, anemia, fits, gas formation, indigestion, hernia, acidity, appendicitis, diabetes, Antarstrav, Granthi vikrati, Arochak, Turmur, prostate, Anah, Amavat, peptic ulcer, effects of 'Loo' (hot winds), Prameh Peedika, spleen enlargement, constipation, excess of urine, Majilsa, swooning, Mutradhat, Mutravahani Mevarna, Medo enlargement, Utsatambh, Bhasmak, eczema, Vish Vikar, skin ailment, headache etc. Rajvaidyas, regarding Gaumutra as a great medicine, have prepared Gaumutra Asav, Gaumutra Ark and Gaumutra Ghanvati. Ayurveda describes in details the methods of preparing medicines using Gaumutra, Gaumaya and cow's ghee. Gaumutra Ark with honey reduces cholesterol. Gauteerth is prepared by adding nutmeg, mace and Sekar etc. Gaumutra Churna is prepared by mixing small Harad, pepper, asafoetida, cow's ghee, rock salt, Ajwain, Java Khar, castor oil and black salt. The Shitrnashak Yog is made with Gaumutra Kshar, Geru, Bakuchi and Amlasar. The cow's Dantmanjan and Gaumyatoil are prepared with the cow's dung. Gaumyatail made with cow's dung and sesame oil is good for the eyes. Gaumay balm is prepared with cow's dung, Geru, copper sulphate and Gaumutrakshar and petroleum jelly. Kamdhenu oil is prepared with Gobarras for treating body aches.

The medicine for treating worms in the stomach, unconsciousness, epilepsy etc is made with the dung of the newly-born calf. Interestingly, there is also a provision for a wash with dung. Ayurvedacharya consider Gaumutra to be priceless. They believe it fulfills enzyme deficiency. Gaumutra is a mine of copper and gold-like qualities. Gold fights all diseases and destroys all poisons. Gaumutra kills the toxicity caused by mental depression. Some Ayurveda

tests have revealed that Gaumutra is capable of destroying cancer. Cancer cells begin to be destroyed with the regular use of Gaumutra. Gaumutra increases the capacity of the body to destroy poison in the system. Gaumutra has been described as honey and heart. It gives strength to human mind and heart. The copper-like nature of Gaumutra attracts the magnetic electrical currents in the nature. The minute currents help keep the body healthy. Ayurveda practitioners claim that Gaumutra fights illness to arrest the ageing process. Its special feature is that it prevents the ill effects from things that go against the conscience. Ancient texts mention that regular use of Gaumutra prevents heart ailment. Ayurveda recommends use of Gaumutra to treat deficiency in semen. There are different ways of using Gaumutra for diabetic children and women.

In many Gaushalas in the country, Gaumutra is also being used for making fertilizer which destroys pests. It has no harmful effect on crops. It is worth mentioning that the cow constitutes only 20 per cent of the entire population of milk-yielding animals in the country. Among these cows, the Gaumutra of the ones that graze in the forests is another name for 'Amrit'. This is to say that the Gaumutra of the cows close to jungles and Gaushalas near them is considered the best because it is produced by cows who eat the naturally rich herbs. Gaumutra is 'Amrit' but the Western Jersey cow lacks this property. The West is surprised that the Jersey cow urine does not have the properties of Indian cows. This has become a mystery. Ancient scholars attributed it to God's blessing upon Gangdesh-Jambodweep Aryavrat Bharatvarsh. The Shastras have prescribed Panchgavya ghee for treatment of retarded brain, loss of memory and jaundice. Panchgavya is prepared by mixing Gaumutra, cow milk yoghurt, milk, wet dung and Gaughrit etc in equal measure. The mixture is boiled and when reduced to one-fifth it is strained before use. Religious magazine 'Kalyan' had published the story of 63-year-old Vinayak Kulkarni of Sholapur being cured of cancer. He was treated by Rajvaidya Revashankar Sharma. Gaumutra has also showed its magic in the treatment of ailments in animals. Animal ailments like rinderpest, 'Dank Hava', 'athex', black quarter, nail and hoof ailments, stomach swelling, fever, loose motions, indigestion

should be treated by administering a mixture of Gumutra and jaggery. Wounds of animals should be treated by applying a mixture of Gaumutra and ashes from cow dung and also by using the horseshoe for giving a mixture of Guamutra and jaggery. Jaggery is added because the animal does not hesitate to drink a sweetened Gaumutra. Gaumutra protects crops and vegetation from pests. It is clear that Gaumutra is useful for man, animal and vegetation. Gaumutra has been used in India since the Vedic era because of its medicinal qualities. At present it is also being sold in Japanese shops.

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Dharmayudh to Protect 19 crore Cows

Protection of the 16 per cent population of animals, especially the cow, can yield unprecedented increase in national income and health. It can also meet the country's need for organic and chemical fertilizers. You can demand any price for organic fertilizer.

Livestock contributes six to nine per cent to national income. Cow's milk contributed 44 per cent to the success of white revolution in the country. In the first decade of the 21st century, milk-yielding animals produced 8.45 crore tons of milk. Our aim should be that from the health point of view in a population of 132 crore, every person should get 0.225 to three-quarters litre of milk. It demands a minimum six to seven time increase in the livestock population, especially the improved breed of Indian cows. Per square kilometer population of livestock in the country is low.

It is believed that the country has 19 to 19.5 crore cows. The subject of cow protection has been alive for the last 1000 years. Breeds of cows in the Vedic era yielded spiritual milk. It is written in the Rigveda: 'Agnervarm parigobhigaryayavasya sam prornyshav penvsa medsa cha/ Natvaghushnrharsa'... Atharva Veda prescribes punishment for killing the cow: 'Mugdha deva ut shuna yajantot gorange purudha yajant/ Ya

emam yagyaam mansa chiket prano vochastmiheh vrajah.’ About the ban on slaying animals it is written in Yajurveda: Aghanya yajmanasya pashun ghahi’. Describing the glory of the cow, Shatpat Brahman refers to ‘Mahau satveva gormahima’. Ancient texts say: ‘Dhenu sadan raniyam’.

In the description of the greatness of the cow, Indian history and the Puranas have said: ‘Gomaye vasate lakshmirgomutre sarvamangala (Padmapurana), Gayo vishwasya matar (Vishnudharmottar Purana), Graht ksheerpadra gavo grahtyonyo grahtodbhava/ Grahtanodyo grahtavartastata main santu sada grahe// Grahtam main sarvagatreshu grahtam main mansi stitham// (Padam Puran), Sa shad ganga cha gomutra gomaye Yamuna stith (Bhavishya Purana), Gaumutrayavakam shrutva brahtaram valkalarambh (Shrimadbhagwat)/ Ukt dadhamshoshanam madhye ganayam gunidhikam (Bhavprakash)/ Gava mutrapurishya nodwijet kathamvachan/ Na chasan mansam shmiyad gavam pushti tathapanuyat (Gavopnishad), Gatum vidam ititad asam gotvyam(Maitriyani Samhita), Eme va loka gau/ Yadhi kinchan gachati immallokkan gachati (Sha. Ba. Kandika), Gavam grass pradanain svarg loke mahiyato (Vishnusmiriti), Ga cha sprishti yo nityam sannato nityash ato mrityur prapushtait sarva papaiye pramuchayate,’ (Padam Puran) etc. It says in the history of Swaparyg—Jaysamhita-Bharat samhita-Mahabharata: ‘Gaudhanam rashtravardhanam’. According to Gopal Chappu, Nandbaba of Shrikrishna had nine lakh cows. Killing of animals is also banned in Buddhism-Jainism-Zoroastrianism-Shinto.

It is a tragedy that the first slaughter house was established in Kolkata, the then capital of British India, in 1760, despite the culture of breeding cows. Europeans used to eat the meat of cows without a hump. In the British parliament, Lord Macaulay in a speech in 1838 aimed at full enslavement of India proposed destruction of the basics of Indian culture. German and other Vedic scholars backed by the British spread the falsehood that cow’s meat was being eaten during the Vedic period and the Aryans were invaders from the North Pole.

During the British rule, the government opened 14 slaughter

houses in the country. After Independence, in 1951 there were 426 animals (mostly milching) per 1000 persons. At present there are 102 animals for 1000 persons, which means the livestock population is down by one-fourth. It warns of a serious trouble ahead, though India is an agricultural country. In some other countries, the man to animal ratio (per 1000 persons) is: Argentina 2089, Australia 1365, Colombia 919, Brazil 726. In Denmark, Holland and New Zealand milk production and the cow are the mainstay of their economy. (There is, however, an ocean of difference in the quality of milk and urine of Indian and European cows.) European cows do not have the golden ash and medicinal qualities. It is very sad that 20 years ago 5000 slaughter houses were slaughtering cows which were killing 250000 livestock every day.

It may be remembered that Mangal Pandey heralded the first fight for freedom which began in Meerut in 1857 on the sensitive issue of use of cow's fat in the cartridge. In 1866, Swami Dayanand Saraswati loudly raised the issue of ban on cow slaughter. In 1921 in Delhi on the occasion of Gopashti, Mahatma Gandhi and Loknayak Lala Lajpat Rai announced non-cooperation with the British in support of the demand to ban cow slaughter. In 1928 in Varanasi, Mahamana Pandit Madan Mohan Malaviya, addressing a meeting on protecting the cow, announced readiness to sacrifice life to save the cow. After Independence, from 1947 to 1970, there were intense agitations for the protection of the cow. Prominent among those who took part in those agitations were Swami Karpatri Maharaj, Prabhudatt Brahmachari, Lala Hardev Sahai, Jagadguru Shankaracharya Krishnabodhaashram, Mahant Digvijay Nath, Prakashvir Shastri, Swami Ramchandravir, Jagadguru Shankaracharya Niranjandev Teerth Swami, Anandbodh Saraswati, SwamiRoopanand Saraswati, Hanuman Prasad Poddar, Madhavrao Sadashivrao Golwalkar, Vinayak Damodar Savarkar, Bhakt Ramcharandas, Jainmuni Sushilkumar, present Jagadguru Shankrachrya Swami Swaroopanand etc. The Gaubhakt surrounded the Parliament on 7 November, 1966 to demand ban on cow slaughter and beef export. Anti-social elements with the alleged government backing created disturbance in the gherao, which was denied by the then government.

The police used teargas against the crowd, followed by lathi charge and then firing which martyred many Gaurakshaks.

After many years, a legislation to ban cow slaughter was presented in Lok Sabha on 23 August, 2003. It was opposed by the Left parties and one section of socialists who tore up the legislation in a mark of protest. It is a mystery why the then Congress president Sonia Gandhi was silent over the issue. It is a different matter that Congress leaders were falsely proclaiming to be Gaubhaks. At one time there was a campaign to artificially inseminate Indian cows. The then rulers forgot that European cows are far inferior to Indian cows. The campaign proved self-destructive without understanding this basic difference. It was forgotten that the Indian cow in Brazil yielded the same amount of milk as the so-called European cows. Truly it is said, 'Familiarity breeds contempt.' It is worth appreciating that about 64.20 thousands milk cooperatives have been established in the country. It directly benefits 0.79 crore to one core farmers. We should also understand that in meat-eating USA \$5.30 crore is spent on research on the cow while in India struggle for protecting the cow goes on.

Constructive Steps for Cow Protection

In a land steeped in the culture of breeding cows, the basic step for once again seeing the rivers of milk flow is immediate ban on slaughtering of cows, availability of Kamdhenu cows which yield more milk and popularising cow dung products.

For this, it is absolutely necessary to bring the number of livestock to the level of human population—132 crore. It will be necessary to make herculean efforts to meet a target of at least a 700 per cent rise in the livestock population in five years. It is believed in India that Upnishad Swaroopani Mother Cow is Bhagwadgeeta: 'Sarvopanishad gavo dugdha gopalanandan/ Partho vatah sudhirmobhakta dugdham geetamratam mahat/' Texts written by Rishis call the cow by different names: Saraswati, Yashpadi, Vishwayu, Kapila, Atitheyi, Parjanyaapatni, Vasha, Chandra, Vishruta, Dhenu, Adhanya, Jyotiah, Acharya, Indrani, Rohini, Ijyaeda, Kalyani, Aditi, Bhadra, Bahula, Mahendri, Doghri, Shataudana,

Ghotghani etc. Giving of alms of different types—Rindheu, Papapanodandhenu, Vaitarni Dhenu and Utkantidhenu—is recommended, depending on material desires.

Cows can be classified as those which yield milk with a calf unfit for agriculture, Ekangi, yielding less milk but with healthy calf, Vatsapradhan Ekangi, and along with yielding full milk also producing healthy calf. The prominent breeds of complete cows are Tharparkar, Gor, Lohani, Krishnavalli, Nagori etc. Among the milk-yielding Ekangi cows mention can be made of Lal Sindhi, Montgomery, among the Vats Ekangi can be mentioned Hallikar, Bargur, Pawar, Kharigarh, Alambadi, Dangi, Mewati, Khillari, Bachhaur, Dajjal, Malvi, Neemari, Dhanni, Angol and Amritahal. In the south, the prominent breed of cows are Maysuri cow, Amritahal of Karnataka, Hallikar, Kangayam of Coimbatore, Khillari, Krishnaveli of Andhra Pradesh and Maharashtra, Bargoor of Bargoor mountain, Kannad Alambadi (all have long horns). Among the long-eared Gir cows from Kathiawad are Gir, Devani (Maharashtra), Dangi (Dangs and Nashik etc), Mewati and Neemari.

The best among the North Indian breed of cows with bent horns and broad forehead are Tharparkar (from the Thar desert to Kutch), Badhiyar-Kankrej-Kathiawadi, Nagori, Vachaur (Sitamarhi region) and Panwar (Pilibhit) from UP. In North-East India, the best breed is Bhagnari (also found in Pakistan). The famous breeds from different regions include Dajjal (Deraghazi Khan), Gavlav (Terai area of Satpura in Madhya Pradesh-Maharashtra), Haryanvi (Haryana, Western UP, North-Eastern Rajasthan), Hansi and Hissar.

Cross-breed varieties include Kenvaria (Bundelkhan, Rohilakhand), Kherigarh, Sahiwal (a better breed of Afghan cows and includes red Sindhi cows) and Dhanni (Punjab). These cows are short and can be found from Afghanistan, Balochistan to Uttranchal, Assam and Kanyakumari. hilly Darjeeling and Bhutan, Sikkim, the Siri breed yields maximum milk. The cow that is quite comfortable in the extreme heat and cold and snowfall in the country is the Lohani breed.

(a) It is time high-yielding breeds like Tharparkar, Gor-Gor, Sahiwal, Lalsindhi, Dhanni, Rath, Lohani, Sirikangayam, Devani, Kankrej, Hariyani, Hansi, Hissar etc were used to improve the yield of cows with lesser yield. The calves of these breeds must be nurtured on a big scale by the states. The farmers in the country should be encouraged to buy the young ones of these breeds at subsidised, nominal price and raise them as bulls. Subsidy should be available for breeding the high-yielding cow breeds.

(b) All Panchayata Samitis should have the bulls from the high-yielding breed cows. Arrangement should be made to make frozen semen of these bulls available for artificial insemination and improve the quality of the cows. Indian breeds of high milk yield were taken to South America where they are competing with European breeds.

(c) It is necessary to find a solution to problems like shortage of fodder in villages, diseases among cows, spread of infection, shortage of good breed of bulls, unhygienic conditions in cow sheds, negligence of ageing cows, disposal of dead cows, encroachment on grazing land etc. Strong steps will have to be taken to remove encroachment on grazing land- gochar bhoomi- in six lakh villages in the country. Heavy fines should be imposed in towns and cities where the cows are abandoned after they have stopped giving milk. It will end the problem of stray and abandoned cows roaming on highways and city roads. There should be a law to allow keeping of cows in towns.

(d) It is basically a misconception that forests are destroyed by grazing of cows. On the contrary research has revealed that Gaumata helps in the growth of forests and wildlife. Cow dung quickly converts into manure, not buffalo's. Cow dungs breeds earthworms. Cow's urine is a pesticide. The hoofs of the cow regenerate the quality of the earth. From the Vedic era accounts have been available of Dhenu cows grazing in forests.

(e) For the 48 crore acre agricultural land in the country, 240 crore tons of fertilizer is needed. With the present population of the cow, it is possible to get 40 crore tons of dung manure.

The question is whether all the cow dung is being used as manure and gas? Gobar Gas machines should be installed without any loss of time in all the villages and Panchayats in the country. It will make every village self-sufficient in electricity, fuel and organic manure. Statistics reveal that the villages have 4.67 crore ploughs and 1.30 lakh bullock carts. A campaign is needed to encourage the marginal farmer to use the plough driven by bullock. At present bullock-driven ploughs cover 70 per cent of cultivation. The bullock cart ferries more weight than trains and trucks. The country has 40,000 unhealthy livestock.

(f) Information about the significance of Gobar, Gaumutra, Gauras and Panchgavya should be imparted right from the primary school to the higher levels. It should be made clear that Gaumutra has Swarnbhashm, has extraordinary ability to fight diseases and is also a pesticide. Gaumutra is sold in the bazaar in Japan, but only from cows with a hump. Gauras helps digestion and benefits health.

It is hoped that you will participate in the Dharmayudh for the development of the nation with Gauraksha. ॥ ॐ ॥



Nath Guru Machhendranath Learned Tantra Directly from Kailaspati Sambsadashiv

Among the Nav Naths, Matseyendranath-Machhendranath was one those who took lessons in Tantra directly from Samba Sadashiv. According to Gorakshvijaya, Meenchetana texts, Sadashiv cursed Matseyandranath that at the decisive hour he will not be able to recall this powerful knowledge.

According to sacred texts, Nath Guru Matseyandranath forgot the tantric powers and immersed himself in the pursuit of wordly pleasures of women, Kadali Kamroop. It is written in Gorakshvijaya that Guru Gorakshnath (Gorakhnath) used his intuition to know about the sad condition of his Guru

Machhendranath. In due course, Guru Gorakhnath joined a women's team to arrive at the court of the queen. Guru Machhendranath was made aware of the truth by the sound of 'Run Machhander, Gorakh has come' from the Mridang.

Western scholars created a controversy about the time of existence of Matsyendranath. The research work by the great scholar of ancient Indian culture and civilisation, Damodar Dharmanand Koshambi proves with facts that among the Navnaths, Guru Yogi Bharthari Nath (Bhartrihari Nath) lived in the third century. Yogi Bhartrihari was a disciple of Shivswaroop Gorakhnath. Therefore, he was a contemporary of Sambodhiprapt Gautam Tathagat (Buddha) and Mahavir Swami. According to Kanchi Mahamatya published by Kanchi Kam Kotipitam of Jagadguru Shankracharya, the time span of Adishankracharya was the fifth century before Christ. In other words, Adishankracharya, Guru Gorakhnath, Sambodhi Buddha and Mahavir, all four were contemporaries. According to some sweet Pauranic tales, Machhendranath was born from the sperm of Raja Udhodhar who belonged to the time of the Maryada Purshottam Ram and the writing of a great text on policy and spiritualism, Vashisht Guru. In another story, the crocodile came to life after Adinath Shiv surreptitiously listened to the secret of the universe. Two queens of Sangaldweep used tantric powers to confine Machhendranath to Ranivas. Gorakhnath entered the palace in the form of a fly and got Machendranath released.

According to the Kashmiri religious tantrik saga the founder of Yoga Sadashiv had imparted the knowledge of tantra to Matsyendranath at the beginning of the universe. So, he was the Yoginath of Kali Tantra Kal. He was called by different names like Machhchanda, Machhendra, Machhchindra, Machchghanpada, Meenpad, Meennath etc. Guru Matseyandranath created various Kashmiri tantra treatises like Kaulgyanniraya, Akulveertantra, Kulanandtantra, Gyankarika, Kamakhyaguha Siddhi, Matsyendra Samhita, Mahaarthmanjari etc. The Nagas of the North-east accept that Matsyendra Nath was a Naga. In Naga sagas the tribal Raja Chole took his Diksha from Matsyendra Nath. At some places, the name of Raja Chole has been written

as Cholendranath who met Machchendranath in a banana forest in Kadli Desh.

In Tibet's spiritual book Dapang Basam Gone Bajans mentions the great saint Na-Ito-Pa, or Lui Pa, of the 'Kevat' family. Lui Pa took his Diskha from Mahasiddh Shavripa. He had the mastery of 84 Siddhis. The Sanskrit translation of the Tibetan word Na-Ito-Pa is Matsyendranath. According to Tibetan scriptures, Sadashiv Mahadev himself administered Tatrik Siddhi to Lui Pa. Since the body of Matsyendranath was like the Vajra, he was also called Vajra Pa. The Nagarkhand of Skandra Purana mentions that his family threw him into the sea to save him during a natural disaster. He was swallowed by a big fish. At that moment, Sadashiv with his Shiva Bhavani Parvati and son Kartekya went to the Ramayaka mountain on the Shwetdweep. The mountain was surrounded by an ocean of milk. On the mountain summit, Sadashiv imparted the secret knowledge of Kali Tantra, Dhyan Yog, Gyan Yog to Parvati. Instantly, the big fish jumped out. The child trapped in her stomach that was born out of Gandantyog and had heard the Gyan Yog. Sadashiv was very pleased by the little child. He told him he was intelligent and like his child. Use your full force to come out of the fish stomach and come to me. Jagatjanani Parvati took the child in her arms. Sadashiv-Parvati took the child to the holy Mandar mountain via the sky route where he was given the name of Matsyendranath.

In Nepal, he is worshipped as the Avlokiteshwar, incarnation of Sambodhi Buddha. According to the Nepalese tradition his prayers are performed on the Bugma mountain. Shri Machchendranath used to travel regularly to the Kamari mountain in south Nepal. Once, his great disciple Goraksh Nath headed to Nepal. The mountains prevented him from reaching Shrimachchendra Nath. Gorakshnath then decided to teach Nepal a lesson. He began Sadhana by capturing seven snakes and pressing them under a tortoise. As a result, Nepal had no rains for 12 years. Raja Narendradev knew the reason for it. He traveled over mountains of impossible heights to bring Guru Matsyendranath. Avlokiteshwar was pleased by Raja Narendradev's prayers at Kapotala. He gave Raja Narendradev the secret mantra. Following

instructions, Bhanudatt began the recitation of divinely powerful mantras. Avlokiteshwar was drawn like a honeybee towards Kamandlu. Bhanudatt signaled to the Raja to close the mouth of the Kamandlu and proceed to Nepal on Bugma mountain. Bhrgipada is mentioned in Kaulgyan Nirnaya. Rain started the moment Alokiteshwar arrived. Buddha Purana also has details of Matsyendranath, Gorakshnath. It is written in Brahman books that once Gorakshnath followed Guru Matsyendranath to Nepal. Not being a guest in Nepal, Gorakshnath hid the clouds below his snake-protected seat. As a result, there was no rain. Guru Machhendranath went to save Nepal. On seeing Guru Machhendranath, Goraksh stood up to touch his feet. The rain came instantly. This is how Machhendranath who went to Kamandlu and Gorakshnath who went to Nepal were worshipped.

The secret of Kaulgyannirnaya Kulagam Tantras was given by Sadashiv to Bhagwati Parvati at Chandradeep. In Kashmir, Machhendranath is considered to belong to the fifth-sixth century. What is surprising is that like Gorakshnath, Sambodhi Tathagat Mahavir remained a student of Hatyog.

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**Mahayogi Kailasi Shiv Gorakshnath:
Bharante Thiram Jhaijhalanti Adha
Moorakh Sabha na Baisiba Avoodh Pandit
Saun na Karib Band**

The pre-Christ incarnation of Kailaswasi Shrimahadev Shiv, Guru Gorakshnath (Goraknath) gave lessons on the deeper elements of Adhyatam in the language of the gods Sanskrit and people's language Hindavani. According to a Sanskrit sukti, 'Tarko Apratishtha', that is to say ignorance defames Shastrath. Guru Gorakshnath had the mahadarshan of the ultimate guru of gurus, Sadashiv, in Meru or Kailas. With the blessings of Mahayogishwar Vaagish Gauraksh became Shivgauraksh. Guru Gorakshnath said very plainly,

‘Moorikah sabha na baisiba avoodhu pandit saun karib bandam/Raja sangrame jhujhe na karabanhale na shoiba nadam’.

Hey Avdhoot! Do not sit in the company of fools, do not bebate on Shastrath with the learned, pride in knowledge is another type of foolishness because such a person is actually not learned. It is waste of time to discuss Shastrath merely for showing off knowledge. Do not battle with the king. Raja is not a champion in the field of Gyan Adhyatam. Raja has power while the Sadhak has the strength of Sadhana. So, why the two should compete? The Nad (Brahma) should not be lost due to carelessness. Cautioning the Avdhoot Sadhakas in Kalyug, Guru Gorakshnath said plainly that in this dark age people do not have good intentions in their heart. It is shown in what they do because that is done in accordance with the internal urges. Sadhak! Whatever is in the pot of water will come out.

‘Hirada ka bhav hath mein janiye yah kali aayi khoti
Badant gorakh sunaure avadhu karvaihoi su nikase toti’.

Gorakshnathji has defined Sanyasi as one who sacrifices all. He concentrates on the realization of the Brahma in the Shunya Mandal. He is lost in himself after listening to Anahat (Brahmand). The Sanyasi remembers Param Brahma with his owns experience.

‘Sanyasi soi karai sarb naas, gagan mandal mahi mande aas
Anhad soun man unman rahe, so sanyasi agam ki kahe’.

Dialogue between Kaal and Guru Gorakshnath is interesting. Mahakaal declared that Gorakshnath could not escape from him. No matter whether he is standing, sitting, awake, sleeping or in whatever state he is, Mahakaal can kill him. To capture the victim in the Mayajaal, a Yoni-like net has been spread across all the three worlds. How will he escape it? Siddh Yogi said challengingly Kaal, ‘My name is Avdhoot Goraksh. Whether I am sleeping, standing or in any other state, I can break the Kaalchakra and escape from all the three worlds.

'Ubha maron baitha maron, maron jagat soota
 Teeni lok bhag jaal pasraya kahan jaigau poota
 Ubha khadau baitha khadau khadau jagat soota
 Tinh lok tain raha nirantari, tau gorakh avdhoot'.

Siddh Gorakshnath of the Navnaths said loudly that only those who have full knowledge can be steady, sober. They do not display their knowledge needlessly. On the contrary the ignoble who have no knowledge resort to bragging. He issued instructions that the Siddh Vibhutis must stay out of any dialogue or discussion on Shastras with such persons. In reality the Ganga of Brahmgyan flows only when one Siddh meets another Siddh. Hence, the idiom that half pot full of water makes a lot of noise.

'Bharaya te theeram jhalnhalanti adha/ Sindhe Sidh milyare avdhoot bolya aru laya'

Gorakshnath said in Sabdi that in Shriadinath tradition the Siddhis obtained the Parmanubhuti Tatva through their perception of the skies which led to the writing of the Upnishads. The Gyanis and Pandits absorbed the nectar of the real Tatva leaving aside these works.

'Gigni mandal mai gai biyai kagad dahi jamaya
 Chhanchi chhani pindata pivi sindha mashan khaya'

Gorakshnath used symbolic language with deep meaning in Sabdi. In Sabdi stanzas the cow has been represented with milk and Gai. Setting yoghurt on paper hints at the Tatvagyan book Upnishad. For Tatvagyan and Shabdgyan the words used are buttermilk and butter. According to Guru Gorakshnath, for the Antarman of Siddha, the stream of Atmagyan, Karuna, Prem and Nischalta should flow uninterrupted. If it does not then where is Siddha?

'Ujala meen sada rahai jal mai sukar sada malina
 Atam gyan daya bini kahu nahin kaha bhaiyo tan kheena'

It is important how much of Gyan the Guru should give to the disciple. A sweet story found in India is that the Guru himself looks for the able disciple. Many stories are found about Gorakshnath Maharaj arousing Vairagya of Maharaja

of Avantika Bhatrihari. Shivgorakshnath accepts that the test of Siddh yog is that words should be carefully chosen after deep thought. Give to the disciples only that much of Gyan that they can absorb. It is useless to give too much of Gyan to the disciple because a pot can break if filled with excess water or forcing water into it.

‘Jogesar ki ehai parchhaya sabad bicharya bailai
Tina laik basana hove, teto tamain melhai
Chapi bharai to basan phoote braai raho to chheejai
Basan dhanori basan vochha kaho guru kya kejai’

Siddh yog Gorakshnath said that his words are as sharp as the sword and guide the living style. He has adopted the letters of Adinath Parmatma which were neither written on a piece of paper nor in words: “Sbad hamara khartar khanda, rahin hamari sachi/ Laishai sikhi na kagad madi, so patri ham banchi”. According to Siddh Yogi, life of ignorance is like the night. The way out of darkness can only be shown by a competent Yogi Siddh. The right pronunciation of words is most important. The power of each word is available in Ekaksharnamkoshsangrah. The letter helps meeting Parbrahm with Brahm Sadhana. Anahat Nad brings the Yog of Man and Pavan. Shivgoraksh says that recitation of Ajapa jap begets Parampad. ॥ ॐ ॥



Divine Power and Magic of Sants: A Mystery for Science

Scientists from all over the world are engaged in searching ‘God’s particle’ in an underground European laboratory. They are trying to discover the secret of the minutest particle that went into the birth of the universe. Has it been found? Indian philosophy has accepted the Brahm or Parmeshwar as both the smallest of the smallest and the biggest of the biggest particle. According to ancient Indian literature, the smallest, invisible form of Brahm roared into Paramshunya

and the universe was created. This Brahm cannot be seen; it can be only perceived.

The problem is that the West wants to see in real terms how ancient India used science. With his magical powers, Mahatantrik Vamakhepa of Mahadevi Shritara (Bengal) treated several types of diseases. Swami Ramkrishna Paramhans conferred spiritual energy on Swami Vivekanand. He himself used to feed Mahakaali. But those with scientific bent of mind will look at it as a myth.

It has remained a mystery for hundreds of years how 1000- year-old Sadhus have been living in the invisible Kaushikaashram, Vasishthaashram, Vishwamitraashram, Gyanganj, Kalpagram etc in the Himalayas. The Theosophical Society, Swami Vishudhanand Paramhans, Jagadguru Shankaracharya Swami Brahmanand Saraswati of Jyotirshpeeth etc have confirmed this. It is a matter of wonder for scientists how 1000-year-old Sadhus live among the glaciers, what did they eat, what was their daily routine? In these magical, invisible aashrams training was being imparted to selected students in Surya Vigyan, Vayu Vigyan, Swar Vigyan, Akash Vidya, Shrividya, Shabdvidya, Agnividya, Nakshatravidya etc. The Badri mutts have been in poor condition in the past because of the absence of the Peethadheesh at Shankaracharya Jyotirshpeeth for the last 165 years. As soon as he became the Jagadguru Shankaracharya, Shrividya Dikshit Swami Brahmanand got these mutts rejuvenated with divine power. It is true that according to the strict rules of these invisible aashrams that one who knows the secret cannot impart it to anyone else. As soon as construction for a laboratory to teach Surya Vigyan began in Varanasi a letter was received from Gyanganj. It warned the magical powers will end as soon as the process of teaching Suryavigyan began. Hence, the project is incomplete even today.

The Tata Institute of Mumbai diagnosed that Mahamahopadhyay Gopinath Kaviraj was suffering from an incurable disease. His guru Swami Vishudhanand Parahans ran his hand over his chest after asking him to take off his kurta and vest and the disease had disappeared! It cannot

be explained scientifically. The story of the former Rajguru of Jaipur, Pandit Vidyanath Ojha is similar. Because of arthritis he used to ease himself while sitting on the divan. He called out the names of all the sacred rivers by chanting mantras and the foul smell in the room gave way to fragrance.

Aughad Mastbaba used to live at the Samadhi of Nath Yogi Bhartrihariji (Sariska). He used to solve the problem of the person coming to see him and also tell about his past. Mastbaba was illiterate but sometimes used to converse in Sanskrit, pure Hindi and English. He believed that the Shribhartharinath waterfall and ashes Dhune absorb all diseases. A witness to his magical powers is the last guru of Jaipur Ghrana Katahk dancer Pandit Charan Girdhar Chand (presently in Singapore). Mahant Premdas and Mahant Jagmohandas of the aashrams of the Yagyasthali (Matsya) of Maharishi Parashar, grandson of Guru Vashishth Muni, Guru of Maryada Purshottam Ram, also bear witness to it. It is a different matter that scientists will raise questions about the waterfall and ashes.

Sant Raman Maharishi himself called Shri T.V. Kapali Shastri and ran his hands over his head and body. Kapali Shastri wrote commentary on Rigveda and along with Shri Raman philosophy wrote 50 spiritual texts. Swami Hariharanand Karpatriji Maharaj was endowed with the magical power of 'Shrividyā'. Baba Neeb Karauli, Telang Swami, Lahadi Mahashay, Swami Yoganand Paramhans, Tantra Swami Ramadatt Shukl, Shri Anantswami of Shripeetambarpeeth, Jagadguru Shankaracharya Swami Brhmanand Saraswati etc also shared the divine powers with many other Sadhus. An American billionaire became a disciple of Baba Neeb Karauli. Many stories can be heard in the country about the magical powers of Sufi Sants and Jain Sants.

It is worth pondering how the Baba sitting hundreds of kilometers away could recollect your condition. How do they get the information about the problems in your family? It is important to keep away from frauds and hypocrites. It is very unfortunate that hypocrites have appeared in the name of parashakti Tantrik powers. As a result the genuine practitioners have to face problems.

According to the Vedas, the physicians of gods, two Ashwini Kumars, were demonstrating the skills to transplant heads and all parts of the body. From the Vedas to the Upanishads, reference is found about herbs and plants that cure serious ailments. On this basis, some Sadhaks cure asthma and jaundice etc. According to Indian Manisha divine herbs and plants are found in the Himalayas which have more than the normal radiation and steroids. But why it is not found? Some thousands of years old vestiges have been found in Greece, the sea near Mumbai and Dwarka and the underground sea below Ayodhya. It smashes the Western claim of Indian culture being only 5000-year old. A secret still to be revealed is how the Yantra and amulets etc of Paravidya worked. Similarly, the secret of the magical powers of the devotees of Mantra Vidya is still unknown. ॥ ॐ ॥



Pitamah of Diplomacy **The New Chanakya Raja Birbal United India**

The incarnation of Acharya Kautalya Vishnugupt Chanakya in the middle ages was Birbal, the Brahman ruler Maheshdas Virvar—Virs of Virs. He was a very successful diplomat and ruler who impressed the Moghul ruler Akbar.

He was among the Navratnas (nine jewels) of Emperor Akbar known to be erudite, able diplomat, extraordinary warrior, great scholar of religion and spirituality and competent administrator. Ordinarily, he is more famous for his witty repartee and intelligence. In Muntakhab-ul-Twareekh, Shah Abdul Qadir Badauni has written that because of Raja Birbal's diplomatic skill, the Hindu rulers opposing Emperor Akbar openly not only survived but became subservient to him. There is an account of the significant role played by Raja Birbal in arranging a meeting between the envoy of the ruler of Kajali (present Kochi) in distant Kerala's Malabar area with the Emperor. The envoy had for long been unable to meet the Emperor.

Historians say that not many know about the administrative competence of Raja Birbal. In 1576 he went through a trial by fire in Dungarpur. The Dungarpur ruler's princess Tiloattama was a beauty. The ruler of Dungarpur had a proposal that he marry his daughter to Emperor Akbar. Dungarpur was an important Rajput-ruled territory. Emperor Akbar was keen to use marriage diplomacy to strengthen his empire by marrying into the Dungarpur royalty. According to Abul Fazal, usually the Rajput rulers themselves used to be keen on marriage alliance with the Emperor. Raja Birbal and Raja Lunkaran were sent to Dungarpur on the special mission. The great beauty of Dungarpur became a queen of the Emperor. It may be recalled that the principal queen of Emperor Akbar was Jodhabai, sister of the ruler of Amber Raja Mansingh.

Raja Birbal faced a serious problem concerning the influential ruler of Rewa in Central India, Raja Ramchandra. Birbal had served in the court of the ruler of Rewa. Raja Ramchandra had flatly refused to accept Emperor Akbar's suzerainty. According to Akbarnama, the Emperor's army under Khwaja Abdul Majid Asafkhan attacked Rewa in March 1563. Defeated in the war, Raja Ramchandra shifted to Bandhu fort which was then considered to be impregnable. The Akbar army had surrounded it. Asaf Khan was bent upon punishing and teaching a lesson to Raja Ramchandra. Raja Birbal argued that if the Rewa ruler accepted the suzerainty of Emperor Akbar it will have a good impact on other Rajput rulers. Akbar will not be seen as anti-Hindu. Actually, differences between Raja Ramchandra and Asaf Khan arose over Ghazikhan Tannori. By giving shelter to Tannori the Rewa ruler had challenged Akbar. Raja Birbal did not want his former employer, the Rewa ruler, harmed and at the same time he wanted to keep his job intact. He valued his friendship with Akbar and respected him a lot. In the end a royal diktat was issued that the Rewa ruler will wear a ring on his ear in honour of the Emperor and treat Rewa as part of the empire of Akbar. Asafkhan was angry and returned empty handed to his post. Birbal's diplomacy saved Raja Ramchandra.

In 1579 a furore erupted over the Itawah warrior Bhopat Chauhan. The Jagirdar of Kokaltash asked Bhupat Chauhan

to stop his rebellion against the Emperor and return to Bengal. According to Akbarnama, Bhupat Chauhan sought shelter under Raja Birbal and Raja Todarmal. He asked both of them to get him Emperor Akbar's pardon. Chauhan was asked to present himself before a court. Raja Birbal had succeeded in persuading the rebel Chauhan to present himself in the court. In December 1579 when the situation deteriorated, Bhupat Chauhan died. It is not clear what diplomatic role did Raja Birbal play in this affair.

In 1584, during the Emperor's visit to Allahabad, the ruler of Panna did not think it proper to attend the royal Darbar. The Emperor's army was ordered to capture Panna. The prince of Panna clarified that the ruler was ill and had no intention to insult the Emperor. The Emperor asked Raja Birbal to fetch the Panna Raja and retreated to Sikari. In February 1584, the Panna ruler presented to the Emperor 120 elephants, some valuable red-coloured gems, 50000 silver coins. The pleased Emperor returned the Panna ruler's kingdom. The ruler of Orcha Indrajit Singh was asked to pay a fine of rupees one crore and send the court dancer Rajkokila Rai Parveen. Raja Birbal's favourite disciple and popular poet Keshavdas was present in the Orcha court. He asked Raja Birbal to plead with the Emperor to waive the rupees one crore fine on the Orcha ruler. The Nagarvadhū of Orcha, Rai Parveen came to the royal court. Historians do not authenticate this episode.

With all his clever diplomacy, Birbal's efforts to explain matters to the distinguished warrior Masoom Khan were not without risks. At one time, Masoom Khan had worked under Raja Todarmal. Later, he raised the bugle of rebellion in Jaunpur. At that moment, Mohammed Khan had captured Punjab. To make him see reason, Akbar sent Peshrau Khan. To please him, Masoom Khan was appointed Subedar of Oudh. Masoom responded sternly to both Raja Birbal and Kuli Khan Mehram. Emperor Akbar wanted a change of heart in Masoom. In 1581, Masoom ran away to Ayodhya. He was able to receive pardon because of the kindness of the Emperor's mother, Hamida Bano. It is believed that Akbar got the turncoat Masoom killed by Sikander Kalmaj. In the same year, there were diplomatic intrigues over the hanging

of Shah Mansoor. He was a victim of court conspiracies. Some Moghul Sardars made unsuccessful attempts to drag the names of Birbal and Todarmal in this episode. Emperor sent only Raja Birbal on all his diplomatic missions. Raja Birbal was successful in most instances. His attempt always was to resolve issues without a fight. As a result, the Indian empire of Akbar spread like the Maurya empire. ॥ ॐ ॥



Mahayogi Vishudhanand Paramhans Whose Divine Powers Made Dead Bodies Come Alive

In the secret Yogic mutt Gyanganj in the snow-clad Western Tibet (Kailas), Dikshit Mahayogi Vishudhanand Parmhans created history before foreign researcher Paul Briton (author of Secret India). With the help of a crystal lense he directed sunrays on to a dead sparrow and recited mantras. The supposedly dead sparrow fluttered its wings and flew away, leaving the foreign researcher gape in disbelief.

In Varanasi, the town of Baba Vishwanath, Swami Vishudhanand Paramhans was famous as 'Gundhi Baba' or 'Smelly Baba'. He could produce the smell of any flower by directing sunrays with the crystal. According to him learning to analyse the sunrays is the first step. After that these rays have to be divided and directed to bring the desired result. The method of matching the seven colours of the sunrays has to be learnt. With the magnifying glass the elements in the sunrays are arranged in the right quantity to produce the desired result. According to Paramhans, Suryavigyan is completely based on scientific principles. His Yogic Kriya and extraordinary power to attract could produce from thin air precious stones and gems, gold jewels, pearl garland to all kinds of sweets, night jasmine, rose water, rose and other flowers, rare medicines etc. His body emitted divine smell.

It was his belief that sunrays contained the raw material for all elements. Surya Vigyan data is capable of seeing

the grain of all materials and with his skill can convert one material into another. The door for changing one article into another one of one's liking is always open to all. It may be recalled that in the battle account in the Valmiki Ramayana, Mahamuni Agastya had brought Maryada Purshottam Ram face to face with the powers of the sun in the battlefield. Agastya Muni explained through Adityahridayam the mysteries of the churning of and the powers hidden in the sunrays. The secret Yogic mutt Gyanganj has been training in Chandra Vigyan, Nakshatra Vigyan, Vayu Vigyan, Kshan Vigyan, Swar Vigyan, Shabd Vigyan etc. Shri Bholnath (Vishudhanand) received his training in Yog and Vigyan from Paramhan Bhriguramji, Paramhans Shyamanandji, Shri Neemanand Paramhans in Gyanganj. Disciples have to sit before Harihar Banling in Gyanganj for their Sadhana. The chief of the Gyanganj and other invisible mutts, Yogirajadhiraj Mahatap sometimes used to visit the aashram. Shri Shyamanand Paramhans trained Shri Bholanand (Vishudhanand) in Swar Vigyan, Chandra Vigyan, Surya Vigyan, Nakshatra Vigyan, Vayu Vigyan etc. Shri Bholanath was born on 21st Falgun in the year 1836 in Bandoor village in Bardwan in West Bengal. His father was Akhilchandra Chattopadhyaya. He was a Shivbhakt from his childhood. Poison spread in his body after he was bitten by a rabid dog at the age of 14. One evening he went to the Ganga to end his life. He was saved there by Trikalagya Sanyasi Tibetan Mahayogi Neemanand Paramhans. Later on, Bholanath travelled to Gyanganj in the middle of Tibet with Neemanand Paramhans floating on the 'sky way'. With the permission of Gurudev Mahatapa Yogirajdhiraj Shri Bholanath was renamed as Shri Vishudhanand and he also received Harihar Banling for the propagation of Yog-Surya Vigyan.

It is surprising that Swami Vishudhanand used to pull out and show crystal Shivaling from any part of his body. His body and even head had more than 100 such Shivalings. At the time of receiving training in Yog he used to pull his heart out to explain how it worked. He used to say that nothing is destroyed. For instance, he would reduce a paper to ash by burning it and then bring it again in the form of a paper. On February 15, 1933, he established 'Shrinavmundi

Siddhasan' at Varanasi for Sadhana. According to him, sitting on an asan and with clean mind recitation of mantras and stotras assures Atmakalyan and welfare of all. According to Mahamahopadhyay Pandit Gopinath Kaviraj, the professor of physics at Varanasi's Queens College, Raibahadur Abhaycharan Sanyal, requested Gundhi Baba to convert a piece of wood into granite in the laboratory. Swami Vishudhanand reached the laboratory with his crystal glass. Sunrays passing through the glass started to burn the wood which started to turn red and transformed into granite. From his Gyanganj residence he used to send material for the mothers of Gyanganj via the 'sky route'. After prayers and archana at Shakti Peeth Kamakhya Devi, Swami Vishudhanand expressed a desire that he should be fed by the Kumari who had disappeared after meals had been prepared. The elderly at Kamakhya started to laugh in derision. Suddenly, Kumari appeared at the time fixed for his meals. After the display of Surya Vigyan and the extraordinary powers of Yog, Swami Vishudhanand liked to see the Kumaris, representatives of Mahashakti, being served meals. He considered it as a secret atonement for unauthorised exhibition of Vibhuti.

According to Swami Vishudhanand the ancient name of Gyanganj Yogaashram was Indrabhavan. The Paramhans, Yogis, Bhairabis, Trikaldarshi Siddh etc used to live and continue to live in Gyanganj. The chief of Gyanganj, Yogirajadhiraj Maharishi Mahatapa used to be absorbed in Sadhana with the statue of Rajrajeshwari Devi in the Himalayan cave and he continues to do so. He was more than 1400 years old at that time. Gyananad Paramhans was the principal disciple of the Mahatapa. He was also around 900 years old. The word Gyan in Sanskrit basically means a treasure of gems. Hence, Gyanganj has been the treasure of the gems of knowledge. His body used to have the divine smell of Niloptal, sandalwood, incense, Tulsimanjari, camphor, musk, and Padma. This smell used to herald his arrival. According to Gundhi Baba there is a basic difference between the universe of Yogbal and that of science. Yog fully develops the power of desire. It is not possible without knowledge. God is worshipper and Mahashakti is worthy of worshipping. Mahamahopadhyay Pandit Gopinath Kaviraj

was diagnosed with incurable disease by a hospital in Mumbai. A worried Kaviraj met Swami Vishudhanand. Without asking him anything, Gundhi Baba ran his hand over his chest. Kaviraj was rid of his incurable disease. The chief magistrate of Ramnagar, Shri Suraj Prakash Mushrani gave five notes of Rs 100 for Kumaris to Gundhi Baba who put them in an envelope and said he is sending the money to Kumaris. As soon as he pressed the envelope it disappeared. Five minutes later the envelope fell from the sky. Gundhi Baba said take your envelope home. Shri Gauricharan Rai discussed Bauhinia flower with Gundhi Baba. But this flower had no smell. Gundhi Baba took the flower in his hand and it started to emit a rare fragrance. According to Swami Vishudhanand, the pre-destined age span can be extended only by a few years. He recreated the fiery rain of arrows, as described in the Ramayana, Mahabharata and Pauranic texts, on the insistence of Raja Udhavnarayan Singh. To remove the doubts of the disciples, he proved the truth of the descriptions in Pauranic stories by producing a lotus flower from his navel. He held that the story of Mahadevi Tripursundari sitting on the lotus coming out of the navel of Sadashiv is true. He produced a divinely smelling lotus flower from his navel. Even today, a mere touch of the Samadhi of Swami Vishudhanand creates a feeling of electric current passing through the body. ॥ ॐ ॥



The British Queen Bowed Before Rajguru Shri Vidyanath Ojha

The British Queen Elizabeth had bowed in reverence before Rajguru Shri Vishwanath Ojha, the head of the organization of the country's Rajgurus and Sants. Some great personalities like Tantrik Mahomaphadhyay Gopinath Kaviraj, Jagadguru Niranjandev Teerth, former Shankaracharya of Puri Peetham, Dr Madhusudan Ojha, profound Sanskrit and Ved schiolar, Shri Motichandra Shastri were in touch with Rajguru Ojha.

In 1961, Mansingh, former Maharaja of Jaipur and Rajpramukh of Rajasthan, held a Darbar in honour of Queen Elizabeth of Britain. Invitations were sent to the Rajas in the states of Rajputana, Madhyabharat, Western and North India. Maharaja Mansingh introduced the Dundhad Rajguru Shrividyanaath Ojha in English. The British queen did not understand what Rajguru meant. Mansingh was repeatedly using the word Rajguru. Finally, he compared the Rajguru with the Pope, the highest priest of the Catholics. Upon hearing this, the Queen immediately took three steps back and bowed thrice to show respects to the Rajguru. She then kissed the Rajguru's hand. Rajguru Ojha said that the Queen of an empire where the sun never sets had bowed before him. It was the greatest honour for any Dharmacharya in Jambodweep Bharatkhand. On the other hand, the Rajguru had to go to his ancestral Haveli for a purification bath in Gangajal because the Chistian Queen had kissed his hand.

Rajguru Ojha demonstrated the magical powers of the rituals of the utmost secret Shriveersharabhshaluv Tantra by getting 800 tons of gold of the Jaipur rulers taken by the Central government back to them. Drawing a Mahavikral portrait described in Lingpuran-Shivpuran of Shriveersharabhshaluvpakshiraj Akashbhairav, a secret ritual had been performed in Rajrajeshwar Shiv temple in Chandramahal. This portrait of Shriveersharabhshaluvpakshiraj still hangs in the personal temple in Rajmahal. According to Rajguru Ojha of the Jaipur Rajgharana Mantra, Tantra, Stotra, Anushthan should be performed only for Sarvakalyan and Atmakalyan. It can also be harmful for the Yajman and his family. In his home state, Bihar there is a sweet tale of Rajtilak at the throne in the Maithili area of Jagatjanani Shakti Swaroop Vaidehi Sita. The former Rajguru of Jaipur had died young. There were no male heirs in the Rajguru's family. In the end the young son of the cook in the Rajguru family, Shrividyanaath was adopted who at the age of five left for Rajputana with his parents. As Rajguru, Shrividyanaath was to anoint the well-built Maharaja Madhosingh. Wearing royal clothes, the little boy was sitting nervously on the Rajsimhasan. The hugely built Madhosingh pulled his legs and touched it to his forehead. The Maharaja asked him did he like it. His

grandfather was a great Shiv worshipper. Every day he used to perform Abhishek by making hundreds of clay Shivlings. His son became a cook due to poverty. But fortune changed! Shrividyath Ojha became the Rajguru due to the devotion of his grandfather to Shiv.

The history of the Maithili Rajguru of Jaipur is astonishing. While travelling through Jaipur to the Pushkar area the first male of the Maithili Ojha family stopped at the Tibara outside Sanganeri Gate and worshipped Shrichhinnamasta Devi. Spies of the ruler saw that the head of the worshipper was severed but the puja was continuing. It was the time when the Jaipur campaign to taking over Ranthambore fort had failed. The Maharaja of Jaipur requested Sadhakji to conduct a spiritual Anushthan for taking the fort. The magic of this Anushthan saw the fort on its own surrendering to the Jaipur Maharaja. After returning from Pushkar, the Jaipur Maharaja requested Ojhaji to become the Rajguru. He said he was returning to Maithila but went to the Himalayas. Later, the Maharaja appointed his brother as the Rajguru.

It is surprising that an impressive portrait of Mahadevi Chhinnamasta holding a severed head in the hand is in Chhoti Kashi Jaipur. Rajguru Shrividyath Ojha was the worshipper of Samasadashiv, Shrichhinnamasta and Shrihanumat. Jaipur Maharaj Mansingh was a friend of Shrividyath from his childhood. Dr Madhusudan Ojha, the Vedic scholar, used to impart knowledge about ancient texts to Shrividyath Ojha. Dr Madhusudan Ojha used to fetch the very young Rajguru. Shrividyath Ojha came across the rider of Bhairu in the Haveli of Chandi ki Taksal. One day a female rat and its three new-born came out of a musical instrument in the Rangmahal of the Haveli. The rat escaped leaving the three little ones dead. The young Shrividyath organized a feast for Brahmans and vowed that he would observe fast till the dead rats regained life. He began the worshipping of Devi Bhagwati. At midnight while in deep sleep he felt jolted as though Devi Shrichhinnamasta was telling him that the little rats are alive. Shrividyath saw that the mother rat had come and was taking away her little ones who were alive. Upon seeing this, Shrividyath began to cry because he was not able to have a proper Darshan of Devi

when she visited. Towards the end of 20th century, Rajguru Shrividyannath Ojha used to relieve himself while lying on the Dewan because of arthritis and bedsore. Wearing a sacred thread and winding it around his ears, Rajguru Ojha used to recite Sanskrit mantras to invoke the sacred rivers of the country. Immediately the Rangmahal used to emit a pleasant fragrance. Eighty two year old Ojha used to tear papers and convert them into one hundred rupee notes to welcome visitors and had them served the best of milk-based sweets.

The most important thing is that Rajguru Ojha used to hold those seeking information on tantra-mantra-stotra under his spell and make them return empty handed. He disappointed these people. He often used to say that addiction to self-interest mysteries is akin to Bhashmasur. Once during an India-Pakistan war, the Sanskrit scholar and governor of Rajasthan, Dr Sampooranand called Rajguru Ojha to effect retreat by the Pakistan army with the help of mantra yagya. The only condition Rajguru put was that to achieve it Vedic Brahmans capable of pure recitation of Samved be called for Anushthan. During his stay in Mumbai, he had an unknown Sanskrit writer write a lengthy piece on the power of Akshar for an international Veda conference. In the 1990s doctors said his end was near when he stopped passing urine and stool for 15 days. He then said that he would live for another year or year and a half. His end came exactly one and a half year later.

Rajguru was a profound scholar of the Roopkar, Devta, divine powers, Varna etc of Akshar. He believed that Akshar is Param Brahma. Due to the power of his Sadhna his voice had not changed even though he had lost his teeth. He did not accept any gift in material or money from calling himself Shahanshah Fakir. He believed he had no right to interfere in the fait decided by God. He discussed subjects from Sanskrit, Veda, Upnishad, Brahaman, Aranyak, Tantra, Mantra and Purana to the secret stotras of Sanskrit with authors. But he did not allow his disciples to become sycophants. The leader of divine power Rajguru Shrividyannath Ojha went into eternal sleep 25 years ago. ॥ ॐ ॥



The Mysterious Key to the Zen Sadhana

In the eastern country of Japan, mystery surrounds the Zen tradition. Its magnetic attraction draws the spiritually inclined people from all over the world. The Lotus Sootra of Shribhagwan Gautambuddha has become the favourite Mantra of the Navsadhaks in the new framework.

Zen is directly connected to the Vedic literature of India. The Vedic brilliance is the result of thousands of years of Sadhana and Dhyan of the Rishis. The reputation of the Sadhana and Dhyan of the Rishis spread to all the seven continents. This Sadhana and Dhyan changed its name from the mysterious Bhotia language of Tibet to the Japanese language. In Japanese, the word 'Dhyan' corrupted into Zen. Sun worshipping and Dhyan traditions presented themselves in a new form due to changes under the local conditions in Japan.

The peace-seeking Sadhaks of Zen chose many unusual and new ways of Sadhana. The style of the Sadhana of the Zen mendicants became the centre of both curiosity and attraction. Some endearing tales are available of Dhyan through the medium of fencing. A Zen monk was famous all over the world for performing Sadhna through excellent fencing skills. He used to live in deep jungle amidst the cows. A young man reached close to the jungle searching for him after hearing his name and fame. The village head was surprised that the youth came looking for the mad Zen. He tried to tell the youth that meeting the mad Zen will be useless and advised him to return. It only strengthened the resolve of the young man to meet the Zen monk.

In the cow enclosure in the middle of the thick forest, the Zen monk was sharpening his invincible sword. The youth rushed towards him and fell on his feet. The Zen monk pretended not to have looked at the young man. Lying on

his feet. The man was hoping that the monk will ask him why did he come to him. The monk, smiling and singing a song, kept sharpening his sword. This went on for hours. At last, the young man said: 'Mahatma, I have come to you from the Kailas area to learn the art of meditation with the help of fencing skill.' The monk stared at the youth who kept repeating why he had come to see him. After several hours, the monk relented and asked him: 'Will you do Sadhana for 75 years?'

The youth was stunned. He said very humbly, 'Mahatama, what good it will be if I become the best Sadhak at the age of 100 years? Please take pity on me and tell me the way for a faster way to complete the Sadhana.' The monk said: 'O.K. Seventy years!' The youth again begged for leniency. It went on for hours. The monk then relented and said that the Sadhana must at least continue for 50 years. It presented a dilemma before the youth: What should he do? If he returns he will be universally mocked at; if he stayed on he will reach the climax of the Sadhana at an old age. Finding himself in this difficult situation, the youth started sobbing as he fell on the monk's feet. He kept crying for hours. In the end, the monk asked him to rise and said, 'Look, Start the Sadhana from today itself; let it take the time it takes to be completed.'

The youth began to dance with joy. The monk became serious and told him that there will be a condition: the youth will have to do whatever he tells him. Without thinking twice, the youth accepted the condition. The Zen monk took him to his cottage and welcomed him with sacred Bhashmi. He instructed him not to touch the sword or any other weapons from then onwards. Take the cows of the Aashram for grazing and boil their milk. Then the monk went away. The light disappeared in the jungle. Within the batting of an eyelid, the Zen monk reached the home of a carpenter of Khapa village and asked him to make two wooden replicas of the sword. Carrying the wooden sword, a dancing and pleased monk reappeared at the Aashram. The youth at the Aashram had milked the cows for the evening. He lit the Chullah and put the milk over it after straining and pouring it in a large utensil. The moment he tried to add some water

into the milk he was hit by the wooden sword. He cried in pain.

Next day, he was again hit by the wooden sword when the milk spilled from the bucket while he was churning it. The Zen monk would waive the wooden sword at the youth instead of pointing it out to him that the milk was not properly boiled. As many seasons passed, the attack from the wooden sword on the youth kept intensifying over any shortcoming in churning, boiling and serving the milk. He kept thinking when will the Guruji begin the sword Sadhana. He would try to save himself from the wooden sword punishment. He would devise ways to avoid punishment from the moment he heard the sound of hissing just before the milk reached the boiling point. For him, finding ways to escape from the beating became the Sadhana.

In the last part of this sweet tale, years later came the Guru Bhai of the Zen monk. He sarcastically remarked that all seems to be well. The disciple is working. The monk replies how will he learn the sword Dhyan when he cannot even boil the milk properly. Let you and me punish the youth today for his fault with real sword. The youth began to tremble with fear at the thought of the naked real sword. His hands trembled and milk fell out of the pot. Both the monks ran towards him to kill him with the sword. The youth was defenceless. He was concentrating on finding ways to save himself. He was able to fell both the monks and placed their sword on their chest. It was a pleasing surprise that both the monks burst out laughing and clapping. The youth was baffled. The Zen monk touched his forehead and declared him the world's best Sadhak of sword Dhyan. They told him; 'Oh son! Your defence is the biggest Dhyan Sadhana. That is why you were able to defeat the best fencer. A new chapter has been added to Dhyan today. Without any defence you can inflict defeat on others'. It is one of the absorbing stories of the Zen monks. ॥ ॐ ॥



Is it a Sin to Remove a Body Part Merely on Suspicion of Incurable Disease?

The medical world has been debating the need to remove a body part merely on the suspicion or possibility of cancerous growth. One view among the medical experts is that there is no other alternative.

It is common to go for surgery to treat breast cancer among women. Surgery is also the common treatment for certain other forms of cancer. Recently, there was a controversy when the Hollywood star Angela Jolie had her Breast removed. Mastectomy removed a 50 per cent possibility of cancer in the future. Homeopathy and Ayurveda claim to treat tumour in stomach by medicine. Some Tibetan and Indian Vaidyas prescribe certain herbs for treatment of cancer. Tibetan Vaidyas use the herbs of natural steroid and minerals found at great heights of the Himalayas for treatment of cancer. Swami Vishudhanand Paramhans used to treat all diseases with sun rays. He had treated the heart ailment of Mahamahopadhyay Professor Gopinath Kaviraj. The Gyanganj of science and Ayurvigyanvid could not understand the mystery of sun rays as the Dikshit Swami Vishudhanand Paramhans had. In African tribes, the wound in a body part is treated by covering half the body with mud. It is a mystery how wounds are healed. In homeopathy and Ayurveda obstruction in the flow of blood to the heart is treated by extracting the essence from the Devraj Indrarupi tree Arjuna eliminating the need for surgery. Similarly, homeopathy and Ayurveda have the cure for prostate enlargement common in old age.

It is fast becoming common in allopathy to operate an infected part of the body. It means spending money, remove the infected part or get a transplant. At one time, operation was common for the treatment of tonsil among children or severe cold. It is no more so.

It is important to understand that there are 1290 billion cells in a human body. Allopathic doctors have accepted that an amount several times more than the entire wealth of the world is needed to create an artificial human body. They speculate that only 2 to 4 per cent of intelligence in a human mind is being used. Ancient Manisha has the detail of every person's Abha Mandal. Scientists have acknowledged that Abha Mandal is aura. Ancient Manisha has described the body as an independent mass of atoms and molecules. Medical experts have concluded after years of research that 1290 billion cells are working independently. In human body, they function in coordination, guided by command from the mind. The living cell in human body is in the ratio of 10.

That is why the basic principle of treatment is removal of pain in the entire body. American medical experts accepted it after a campaign by Professor Rustom Roy. In this principle no single part of the body can be considered in isolation. Without understanding the entire Gatyatmaka-Dynamics of the body no decision can be taken about a particular part. Therefore, in medical science there should be no room for forecast. Is it not like forecasts by astrology, palmistry, mind-reading and mathematics? Forecast about the future of the new born is made in Suryavigyan on the basis of the movement of Grahas and Nakshatras in the horoscope. What is the basis for questioning the forecast by doctors about 50 per cent success chances of the top actress' cancer? What is the truth about 50 per cent possibility of cancer?

The question is which body parts being affected by cancer will be forecast by experts and which parts of her body will Miss Angela Jolie get surgically removed? Where does it end? We should understand the volume of trade in the expensive cancer medicines in the world. It is \$ 1.72 lakh crore! The treatment for cancer is the most expensive among all ailments and the facility for cancer operation and chemotherapy is limited to a few cities in the country. The juice of the Indian tree Thuner (Uttarakhand) is used in chemotherapy. The trade in cancer drugs is spreading on an extensive scale. Commercialisation of medical services has given wings to expenses on cancer and heart disease

treatment. It is due to commercialisation that caesarian operation has started a new trend Pregnant women now give birth to the child at what they think is an auspicious hour. Commercialisation has dedicated the labour pain of pregnant women to the auspicious time.

It is said that if it is not incurable then its treatment is almost impossible. Are the expensive cancer drugs being properly tested? Has it not become the main purpose to push the sales of expensive cancer drugs even at the stage of first signs of cancer and at its primary stage? The traders know very well how to profit from the fears of humans. According to the heart specialist Padmabhushan Prof B.M. Hegde, Eric Drexlar, who has a doctorate from MIT started Futuristic Incorporation which started the fiction that human beings could be created without mother and father. This company attracted millions of dollars of investment. Hegde has said that Nobel laureate Dr Richard Rumale had warned that the claim by Drexlar was wrong. One day the company sank and with it went down millions of dollars. It proves that everyone eagerly supports long youth and medicines for long life. We should understand that it will be very dangerous to believe that a doctor can correctly predict the ailment likely to afflict a person in the future and then get that body part removed surgically. ॥ ॐ ॥



Delicious Food Has been a Tradition in India for Thousands of Years

Right from ancient times making delicious food has been a tradition in India. Details of thousands of varieties of lip smacking food have been available from Vedic times.

Studies on ancient Indian culture and traditions suggest that Indians had developed the methods of making tasty foods in the Vedic time itself. The great Indian scholar of ancient Indian history and culture, Damodar Dharmanand Koshambi has

written about the culinary skills of Maharishi Yagyavalakya, Vashishtha, Vishwamitra, Apstambh, Brahaspati, Agastya, Baudhdhyayan etc. Vedic Devshastra acquaints us with the vast treasure of culinary art. There are astonishing details of the eating houses in the Ahad culture of Molela and Mexico's Maya civilisation. There are testimonies of the variety of vegetarian and non-vegetarian food known to the Harappa-Mohenjodaro-Kalibanga civilisation. Dhanvantari, the grandfather of surgery and originator of Ayurveda, has thrown light on food.

In pre-Vedic as well as the Vedic era there was a tradition to prepare a wide variety of food at both individual as well as community levels. Learned men in ancient India discovered the technique of experimenting with the chemical properties of fruits, leaves, stems and roots of trees, plants and grass. In the culture of worshipping the cow, Vashishta, Gautam, Vishwamitra, Bauddhayana and Agastya in their Sutras prohibited killing of the cow and the bull and eating their meat. Shaiv, Vaishnav, Saurya, Shakta and followers of other sects renounced cow's meat, declaring it to be unhealthy and harmful. Al Biruni has written that till the 11th century the Shaivs and Vaishnavs followed it strictly. Mughal ruler Akbar also followed it. A reference to this effect is found in Ain-e-Akbari. Emperor Jehangir issued a farman which clearly stated that beef (cow's meat) should not be eaten. It remained prohibited both among the Sanatanis and atheists. Because of respect for old traditions, 68 per cent Gujaratis, 60 per cent Rajasthanis, 54 percent Punjabis, 50 per cent population in UP, 45 per cent in Madhya Pradesh, 34 per cent in Karnataka, 30 per cent in Maharashtra, 21 per cent in Tamil Nadu and 10 per cent in Andhra Pradesh are vegetarians. It may be mentioned that a large section of Baudhs in the country are vegetarians. Also, 99 per cent of Jains are also vegetarians. It is a separate matter that in the coastal region and deltas of big rivers, fish is known as Jaltori—literally water vegetable.

Manusmriti and Dharmasutra have illustrated descriptions of three types of food. 'Satvik' food is simple and inducer of good thoughts, 'Rajsi' is food of rich dishes and delicacies which can have opposite effects, and 'Tamsik' which

produces bad tendencies. Manusmriti and Dharma Shashtra have decreed ban on the use of 54 types of meat that have ill effect on the body and the mind. There are plenty of references to rice, Urd, Moong, Masoor, Kakri, Avka, Andika and many other vegetables in the Rigveda. Rigveda also lists mango, grapes and many other fruits. Black pepper, cardamom, clove, mustard and mustard seed etc have also been frequently mentioned. According to Vedic literature, the gods were very fond of delicious food. Use of energy giving liquids and honey was popular among them. 'Som' was highly in demand. In Vedic culture both vegetarianism and meat-eating coexisted. The Ramayana has a reference to Shabari offering 'Ber' (plum) to Bhagwan Shriram in the Dandakarnya region. Bhagwan Ram was very fond of 'Ber'. The food consumed by Shriram, Devi Sita and Lakshma in the jungle consisted of tasty fruits, vegetables, rice etc. The reference to Ashokvatika full of immense variety of fruits and flowers during Hunumanji's travel to Lanka was a big surprise. The kitchen of Shrilankadhipati Dashanan Ravana was known to be filled with rich aroma of food. Srilanka had many rare types of energy-giving cold 'Asavs'. Dharmaraj Yudhishtar was fond of tasty food. He had engaged 10000 culinary experts. Mahabali Bheem was an incomparable cook. Because of this, he became the chef of Maharaja Virat when he had retired into anonymity.

Rajsahi food is expected to be sweet, salty, pungent and sharp in taste. Sushrut confirms this. It is written in 'Bhavishyakatha' about the food served to Raja Shrenik that the first course consisted of fruits that arouse hunger. It included mango, grapes, sweet lime, orange, papaya etc. All the food items would be served one by one. The Raja and his family preferred to have all the food items on their plate. It is like the many course meal of today. Sweets and deserts used to be served as the fourth course. From ancient time to the 20th century the tradition in India has been to eat stomach full of sweets in the beginning of the meals. From the north to the south, sweets like Kheer, Tasmai and Paysam were popular. Kheer is embellished with dry fruits, rice, cardamom and saffron. It is served cold. Laddo has been popular from ancient times. The last course in the king's meal was yogurt followed by Papad. Ayurvedacharya maintains that

dry Papad soaks up all oily stuff in the mouth. Yoghurt use was prohibited in the evening. Allopath food specialists found after research that yoghurt cannot be digested in the evening. The meals ended with the serving of Paan, beetle nut, cardamom, clove, Jarda etc to cleanse the mouth. The smell of Indian food used to lure the whole world 1700 years before Christ. The 'Chappan Bhog' tradition was unique.

The mystery of Indian food is hidden in Chanakya's Kautalya Arthashashtra written 300 years before Christ and other ancient texts. Tamil literature contains interesting accounts of the food habits 300 to 100 years before Christ. Bhagwan Buddha and Bhagwan Mahavir spread the message of vegetarianism in the world 300 years before Christ. Jain researchers say that it is best to eat food before sunset. Contemporary medical experts say that eating fruit in the morning is golden. In the afternoon it is as useful as silver; in the evening it is like copper, and at night it is as useful as iron. From the scientific point of view, eating meals before the sun emits its last rays helps digestion. In ancient India, eating of green vegetables at night was prohibited. Strong chillies, spices and excess consumption of ghee has been found to cause indigestion. It was also a tradition not to cook unseasonal vegetable. Till the 10th century Shruti-Smriti decided for the Indian society what to eat and what not to eat. The Indian food habit could not be shaken by Shak, Hun, Greek, Mongol and other invasions. The golden era of Indian food was during the time of Maharaja Bhartrihari, Maharaja Vikramaditya etc. Reference to Idli is found in Kannad Shivakotyacharya (920 A.D.) and Mansoullalsa (1130 A.D). Idli, rice and Urd Dal used to be steam cooked. It is surprising that Kannada and Telugu vegetarian food match north Indian food. It is a different matter that Chinese traveller Juwan Zang (seventh century) writes that the Hindu king of Indonesia (800-1200 A.D.) was the originator of steam-cooked Idli. Tamil literature acknowledges that eating Dosai and Vada was prevalent during the period 300 years before Christ and third century. Tamarind and Nellikad were popular.

Jelly in Indian food is the gift of Chinese. Portugal and southern Africa gave a new shape to Indian cooking. The

Portuguese brought with them potato, tomato, groundnut, maize, papaya, Rajma, Chiko, cashew nut etc. From the Arab land came sorghum, millet etc. Believe it or not, Chaina and Paneer also came to India from foreign countries. Chaina was used to prepare items like Rasgolla, Kheer Mohan, Rajbhog, Modak, Sita Bhage, Pantua and Chaina Pooha (Dr. K.T. Acharya: Indian Food). According to Ain-e-Akbari (16th century), the Moghuls were eating Khichdi, spinach, Biryani and Samosa. Moghul Emperor Jehangir added Kulfi made with Khoya, pistachio, cashew nut, almond, saffron etc to the Indian food. Chinese travellers gave Litchi to India. They also brought soyabean. The foundation of westernisation of Indian food was laid by the British, Portuguese, Dutch, French etc. But the Indian society did not take much to western food. The single contribution of the British Raj is the apple. In India, local varieties of apple like Aamri, Tarhali and Maharaja were grown in Kashmir in the 100th century. The British gave it a new shape. || ॐ ||



The First and Last Conference of Revolutionaries in an Old Jail in Delhi

Don't be startled! Having been deceived by the British government during the first five decades of the 20th century, the first and the last conference of the top revolutionaries was held in an old jail in Delhi. The tragedy is that the Congress and other parties did not make any of them members of the Vidhan Sabha, Lok Sabha or Rajya Sabha.

The face of these soldiers who were in the headlines for decades became known to the public for the first time in 1954 at the All India Revolutionary Conference. There were two secretaries of the conference—the then national president of the All India Students' Congress, Shri Daljit Sen Mahajan Adel and Shri Shailendra Pathak. The headquarters of the Students' Congress was at a Gurdwara associated with great sacrifice, Sheeshganj, near Fountain in Chandini

Chowk, Delhi on H.C. Sen Road. The camp office of the conference was also located there. Raja Mahendra Pratap, who had formed a government in exile during the bonded rule of the British, was a frequent visitor to this office. The revolutionaries chose an old jail of the British government for their all-India conference. Their reason was that the highest commander of the Indian Revolutionary Socialist Party, Amar Shahid Shri Chandrashekhar Azad had organised a secret meeting of revolutionaries opposite the old jail at Ferozshah Kotla. This meeting prepared the outline of the plan to hurl a bomb in the central assembly to force the British to give independence to India. The great martyr Bhagat Singh, Batukeshwar Dutt and Sukhdev took the responsibility to hurl the bomb. According to the revolutionaries, those who hurled the bomb at the Viceroy Lord Hardinge in Chandini Chowk were hanged at this jail. Another reason was that close to the old jail was Khooni Darwaza. The brutal British force had beheaded at the same place the two sons of the Mahanayak of the first war of independence, Emperor Bahadur Shah Zafar and presented them to Emperor Zafar imprisoned at Humayun's tomb.

Thus, the old jail was a symbol of revolution. Revolutionaries were kept in prison in this jail from 1857 to 1940. Immediately after Independence hectic efforts were on to transfer the jail. The then Congress government was destroying the evidence of British brutality. The central government gave permission to hold the conference of the revolutionaries in the premises of the old jail. Later, the jail was completely pulled down to make way for Maulana Azad medical college. The All India Revolutionary Conference sent invitations to special envoys of the secret organisations of revolutionary fighters and the great warriors who were associated with much discussed revolutionary cases. The men and organisations called included those associated with the Jhansi Bomb case, the second Lahore Conspiracy, Kakori Train Treasure Loot Case, Kamagata Maru ship episode, Meerut conspiracy, fighters of Mangarh Pahari, organisers of governments in exile, Hindustani Revolutionary Socialist Party, Anusheelan Party and small groups of freedom fighters of Bihar, Bengal and Maharashtra. Shri Jogesh Chatterjee, former leader of Anusheelan Party who had inspired Sardar Bhagat

Singh, played a key role in the conference. He was able to persuade Shri Virendra Kumar Ghosh, brother of Maharishi Arvind of Puducherry, Dr. Bhupendra Nath Dutt, brother of the great saint of the 19th century, Swami Vivekanand, to attend the conference. According to Daljit Sen Mahajan Adel a nephew of Netaji Subhsash Chandra Bose attended the conference wearing the uniform of Azad Hind Fauj. He greatly resembled Netaji Subhash Chandra Bose and drew huge crowds.

Among the nearly 400 freedom fighters who participated in the conference were the anchor of the Hardinge Bomb episode, Lala Hanuvant Sahay, the legendary hero of the Ghadar Party Baba Sohan Singh Bhakana, Baba Shri Parmanand Jhansi, Shri Bhawani Sahay Sharma Alwar (Kakori case) Shri Vijay Kumar Sinha (Lahore case), Prof. K.C. Pandey, Raja Mahendra Pratap, Sushri Kalpana Datta (Chittagaon case), Dr. Bhupendra Nath Datt, Shri Sheelbhadra Yajee, Shri Kiran Chandra Das (brother of Amar Shahid Jitendra Das), Shri Virendra Kumar Ghosh, Sushri Durga Bohra (Durga Bhabhi) and Amar Shahid Bhagat Singh's brother, Baba Gujjar Singh etc. According to Shri Adel, Revolutionary Jogesh Chatterjee permitted only those who had supported the do-or-die call in 1942 to participate in the conference. It may be recalled that the group of revolutionary under Lala Hanuvant Sahay of Delhi had hatched a conspiracy to throw a bomb at the elephant procession of the Viceroy Lord Hardinge in Chandini Chowk on 23 December 1912. A young woman lobbed a bomb at Lord Hardinge. The bomb fell on a person carrying the British Coat of Arms who died and Lord Hardinge was injured. Lala Hanuvant Sahay was arrested in 1914. He was imprisoned and sent to the Cellular Jail. Master Amir Chand, Bhai Bal Mukund and Avadh Bihari Vishwas were sent the gallows in the old jail in connection with the Hardinge Bomb case. The freedom fighters at the conference offered floral tributes the martyrs at the jail.

It is worth mentioning that Raja Mahendra Pratap who had formed a government in exile toured the country to let the people take over Rashtrapati Bhavan. He held a national rally at the end of the tour at the Tees Hazari ground, now the Tees Hazari courts, from where the march to hand

over Rashtrapati Bhavan to the people was to commence. The tragedy was that Raja Mahendra Pratap was the lone person to arrive at Rashtrapati Bhavan. The President, Dr. Rajendra Prasad welcomed Raja Mahendra Pratap, who said, 'You have won, I am defeated.' At the conference, Dr. Bhupendra Nath Datt roared, 'Like Veer Arjun, we have placed our bow on the banyan tree. We hope we will not need it in the future. We have not sunk our weapons in the sea. If the nation faces danger again we will pick up our arms.' Baba Sohan Singh Bhakana of Gadar Party warned the government to remain alert about independence of the country. The sacrifices of revolutionary Mahanayika Durga Bhabhi and Kalpana Datta had made the atmosphere highly emotional. A notable feature of the conference was that the food for the assembled freedom fighters was prepared in the kitchen of the prison. The revolutionaries slept on the bare floor or on straw durees. The revolutionaries had not invited the Communists because Netaji Subhash Chandra Bose was shown as the dog of General Tojo in a cartoon.

In the previous revolutionary conference the then prime minister Jawaharlal Nehru and the President, Dr. Rajendra Prasad were not invited. The revolutionaries of Delhi criticised Sir Shobha Singh for his role in the case against Bhagat Singh and Batukeshwar Datt. According to Shri Adel, the evidence provided by Shri Singh in the court of J. Middleton led to the sentencing of the revolutionaries. Revolutionary Jogesh Chatterjee revealed many unknown aspects of the case that led to the hanging in the Kakori treasury robbery case of Amar Senani Ramprasad Bismal, Thakur Roshan Singh, Ashfaqullah and Rajendra Lahiri. The experiences of each of the revolutionaries at the conference were thrilling. At the end of the conference, the revolutionaries held a public rally at the Red Fort which asked the government of the day not to oppress agitations like the British. After the conclusion of the conference, Prime Minister Nehru invited the revolutionaries to his Teen Murti residence. The prime minister and the revolutionaries sat on the same duree. The chairs were removed to escape the wrath of the revolutionaries. The veteran Ghadar Party soldier Baba Sohan Singh pointed to the rose on Nehru's achkan and said, 'We want to see free India smell like the

rose.’ Revoluioanry Shri Jogesh Chatterjee and Shri Daljit Sen Mahajan Adel published a book about the conference. The last links to this conference, Radhakrishna Tiwari and Daljit Sen Adal are no more. None of the revolutionaries who had spent 50 years of their lives in Delhi were made even the chief of the government’s freedom fighters’ association and they died unknown. An appeal made at the conference that the old jail be made a memorial was rejected. ॥ ॐ ॥



The Mystifying Remains of the Last Hindu Emperor Prithviraj Chauhan

In India’s history, the pride of 900-year old archeological remains belonging to the time of the last Hindu Emperor of India, Prithviraj Chauhan, is being lost and forgotten. In the emperor’s headquarter of Ajmer and Sambhar, Neemrana and Delhi the historic sites are almost forgotten.

It is important to point out that Kandhar in Afghanistan has a mausoleum of Pritviraj Chauhan and that of the great Veerras poet Chand Bardoi. The last fort of the Prithviraj Chauhan family with its step well and paintings in Neemrana in Rajasthan, close to the border with Delhi on the National Highway 8, the Delhi-Jaipur highway, is striking. In his work, Veervinod, poet Shyamalda who at the behest of the Maharana of Mewar introduced the history of the Rajputs, has given a sublime account of Prithviraj Chauhan. The former ruler of Neemrana, late Rajendra Singh Chauhan, had disclosed that he belonged to the 36th generation of Emperor Prithviraj Chauhan. The Neemrana Maharaja, Chandrabhan had given shelter to freedom fighter Raja Narayan Peshwa who had fought against the British ruler.

The historian of Rajputana, Col James Todd had debunked this claim of Maharaja Chandrabhan as madness. A fierce fight had broken out in Lasvadi (Alwar) in Matsya between the British forces and those of the Neemrana ruler Maharaja

Chandrabhan. After the defeat of their forces, Maharaja Chandrabhan and Raja Narayan Peshwa went underground. Later on, Shri Rajendra Singh Chauhan became the ruler who participated in the Prajamandal movement against the British. Rajendra Singh Chauhan handed over the rule to the Panchayat Parishad in 1946. During the British rule, the revolutionaries and socialists stayed in the Neemrana fort secretly. It is believed that the great revolutionary Chandrashekhar Azad lived in Neemrana secretly as did the originator of the socialist movement in India, Dr Ram Manohar Lohia. In the end, Maharaja Rajendra Singh, the last Gandhian of Neemrana and a socialist, was reduced to poverty and lived on Vikas Path in two small rooms in the capital of Matsya. The state and the central government did not give Shri Chauhan even the freedom fighters' pension. Before the marriage of his princess he sold the Neemrana fort for a song, a paltry rupees three lakh. The tragedy is that the great soldier of freedom died unknown. The socialist Maharaja did not hit the headlines. Historians say that Neemrana was the capital of the third generation descendants of Emperor Prithviraj Chauhan.

Prithviraj Chauhan had been the ruler of Ajmer and Sambhar. Raja Anangpal of Delhi chose Shri Prithvira (Third) as his successor. Sambhar has the mythical Shakambhara Devi Temple and the world famous lake of salt water. The stories of Devyani, the daughter of the guru of the Pauranic Asuras, and Sharmishtha, daughter of Asuraj, is also related to Sambhar. The Archeological Survey of India discovered the 2600 year old metal remains of the time of Mahatma Buddha and Mahavir Swami by exploring the sandy dunes at Sambhar. But it is true that no archeological remains have been found in the 11th and 12th century palaces, forts and Rajmahals in the capital of Shri Prithviraj Chauhan (Third). In the history of India, the battle between Emperor Prithviraj Chauhan (Third) and Sultan Mohammed Ghauri in 1192 had turned the fate of the country. Prithviraj Chauhan had defeated Ghauri several times before that. But Ghauri won with the cooperation of the Kannauj ruler Raja Jaichand. The slave commander Qutubuddin Iqbal sat on the Delhi throne. On March 13, 1206 Ghausuddin Bin Sam was murdered in his camp. Since Sam had no successor, a big political crisis

developed over the throne of the Delhi Sultanate.

The epic poetry work, Prithviraj Raso, by the great poet Chand Bardoi contains a thrilling account of the marksmanship of Emperor Prithviraj Chauhan. Popular authors say that Mahakavi Chand belonged to Bardoi. Historians differ on whether Mahakavi Chand Bardoi was a contemporary of Prithviraj Chauhan in the 11th-2nd century. Some historians do not believe he was a contemporary of Prithviraj Chauhan. Some others believe he belonged to the 13th century. According to Prithviraj Raso Sultan Ghauri got the master archer Emperor Prithviraj Chauhan who could hit the target by merely hearing the sound blinded so that he did not escape from the prison. Sultan Ghauri had heard many tales about the archery accomplishments of the emperor. He wanted proof that Emperor Prithviraj could hit the target with his arrow merely going by the sound. The Sultan held a durbar in the big auditorium in the capital. People from nearby areas gathered to see the extraordinary archery skill of Emperor Prithviraj Chauhan of Delhi. It was said that if Chauhan was able to hit the bulls' eye he and Chand Bardoi would be set free. Mohammed Ghauri sat at a distance on a raised throne. A huge gong was placed close to him. Prithviraj was to release the arrow the moment the gong was struck.

Mahakavi Chand Bardoi told Emperor Prithviraj Chauhan that he will sing in words the distance where the Sultan sat and force the latter to shout so that the sound catching arrow severs the Sultan's head. The Emperor must keep holding Bardoi's hand and release the arrow only when the Sultan shouts. The overflowing audience sat holding its breath to watch the remarkable feat of Emperor Prithviraj Chauhan. The imprisoned Emperor came holding the hands of Chand Bardoi. The blinded Emperor took out his bow and arrow. He pulled at the string of the bow. On a hint from the Sultan, the gong was struck. The blindfolded Prithviraj Chauhan did not release the arrow. Chand Bardoi sang loudly, 'Char bans chaubees gaz, angul asht parman, tahu unche sultan hai, mat chuke chauhan.' An angry Sultan Mohamemd Ghauri asked Prithviraj Chauhan why he did not release the arrow. The moment he heard the voice of Sultan Ghauri, Emperor

Prithviraj Chauhan released the sound piercing arrow. The head of Sultan Ghauri hit by the arrow fell some distance away. There was bedlam all around. A furious Ghazni army chief killed Emperor Prithviraj and Mahakavi Chand Bardoi. Their bodies were buried there. Chand Bardoi had succeeded in maintaining the Mahanayaki image of Prithviraj Chauhan.

In Delhi, the mausoleum of Maharani Sangyokta of Emperor Prithviraj Chauhan and the Sati Sthal of his princess Bela are forgotten. Near Qutub Minar in Delhi the walls of the fort of Prithviraj Chauhan, Raopithora still remain. It is said that a tradition of beating with shoes continues at the place in Afghanistan associated with the last Hindu ruler Prithviraj Chauhan and Chand Bardoi. But what is the truth? The central and Rajasthan governments have not declared the last fort of the Chauhan clan as a national archeological monument. ॥ ॐ ॥



Meru Prasad Varnan Gruhakalyupanishad

Taste vadami yat prokantam kurvanti devatah
 Viratdhyanam hi tadyagyam mahapatkanashanam (6)
 Brahmanddwihirurdhva hi mahattatvamham kritiah
 Rupani panch tanmatrah purshah prakritirarva (7)
 Mahapatalpadantlamba tamya jayam smret
 Brahmandardh kapalam hi shirmatamya vibhavyet (8)
 Devloko lalatam cha shatvinshallakshyojanam
 Meruah seemantdandoasya graharannamaskaluah (9)
 Anantbarthi nagvithi bhurvavamyah prakirtirte
 Shivlokashya vaikunthloka karnavubhao matau (10)
 Lohitam tilakam dhyayeannasa mandakini tatha
 Chashukshi chandrasuryo cha pashmani kiranatsyatha (11)
 Gando nyatam tapoloksataloko yathakramam
 Janolokmaharlookau kapolo parikirtitau (12)

Syatam himadrikailasyo tasya devastu kudale
 Savrekashva bhuvroko devya oshthdharo matau (13)
 Dikpatinam grahanam cha lokashyath radavli
 Gandhravasidsadhyanam trirkinnagarshaksham (14)
 Pishachaykshapsarsam marichiyayinam tatha
 Vidhyadharnamajyoampanam somaikapaniyanam (15)
 Saptrishinam dharvasyapi loka urdhavardavali
 Mukham cha rodasi jeyam dhaurlokashivavanku tatha (16)
 Brahmloko galah prokto vyavyah pranropaniah
 Vanampaty opdhyayo lomani parichkshate (17)
 Vidyuaddhishtarhoratan nimeshoanmeshsangyakam
 Vishvam tu hridyam poktam prithvi pad uchchate (18)
 Talam talatalam chaiv patale sultam tatha
 Rasatalam nagloka padanahgulya prakrititah (19)
 Veda vachah syandmana nada nadhyomita matah
 Kalah kashtha muhartarshva ritvayanmev cha (20)
 Paksha masastatha chavadyashatvaropi yugah priye
 Kafonirmanibandhshva tadrirukatibandhanah (21)
 Prapdashav swifchashave sarvadagani prachakshte
 Vaishvanarah kalmrityurjihatvryamindam smritam (22)
 Abrahmastambparyante tanumasyah prachashte
 Pralayo bhojane kalastriptstain cha nasika (23)
 Gyeeyah parshavaparivarto Mahakaalpantrodhvatah
 Biradrapasya te dhyanmiti sanksheptorpitam (24)
 Tasyah swaropvighyanam sparya parikirtita
 Tadev hi shrutiproktambadharam parvati (25)
 Yathoranabhih sutrani srijtyapi gilntyapi
 Yatha prithvyamoshdhakshay sambhavanti gilantyapi (26)
 Purshat keshlomani jayante cha sharantyapi
 Utpadhante viliyante tatha tamyam jagtyapi (27)
 Jwalatah pavkadhdwat sfulingah kotikotish
 Nirgatya cha nischinti vishvam tasyasthatha priye (28)
 Richo yanjoshi samani diksha yagyah sadakshinah ॥ ॐ ॥
 Ashvaryuryajamanshva bhuvnani chaturdash (29)

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